

THE EPISCOPALIAN

RELIGION IN COLLEGE • *What did the Supreme Court say?* • SEPTEMBER 1963



BRYAN GREEN:

*The Lord's
Barnstormer*

WHAT DID TH

*A distinguished American jurist
appraises the recent court deci-
sion on prayer and Bible reading
and finds it liberating for
Christians as well as secularists.*





SUPREME COURT SAY?

THE DECISION of the United States Supreme Court in June forbidding devotional exercises in public schools is finding more thoughtful reception than did the Regents' Prayer decision a year ago. In their painstaking opinions, the justices ask all of us to think about religious freedom and about the functions of government.

I

The Court's action was negative, but the great significance of the action is in the accompanying affirmations. These affirmations concern the proper place of religion in public education and the fullness of freedom which results when the majority does not "use the machinery of the State to practice its religion."

As the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, has said, "The Court makes it clear that it is not the task of public schools to inculcate religious beliefs or habits of worship."

The Court's doctrine is not that of a sterile separation of Church and state; it is a doctrine which the Court calls "wholesome neutrality." This neutrality protects religion both from government restraint and from the dangers inseparable from government sponsorship.

In finding that the Constitution requires the government to be neutral toward religion, the Supreme Court recognized that "religion has been closely identified with our history and

government," and that its place in our society is an exalted one. Neutrality does not reflect an attitude of hostility or unconcern. Neutrality often permits government provision for religion, where necessary to keep government activities from limiting religious freedom. There are many illustrations of such proper provision for religion, for example, in the armed forces and in prisons and other public institutions.

II

Most obviously, the Supreme Court's action is liberating for those who are conscientiously opposed to public-school practice of religion. But apparently it has not been obvious that government sponsorship of nonsectarian religion is unfair to dissenting groups, both sectarian and secularist.

Such sponsorship has an unfairness which may be avoided in a country which has a particular established church. Thus in England today it is not difficult to avoid official disparagement of non-Anglicans. But where public authorities develop and promote a nonsectarian religious program, it seems impossible to avoid social pressure on dissenters. And the broader and paler the attempted nonsectarianism is, the greater the danger of such pressure.

Let me illustrate. In promulgating its prayer, the New York Board of Regents declared its confidence that all "men and women of good will" would subscribe to the program. This being the official claim, it is small wonder that conscientious objectors hesitated to risk being typed as people without good will.

This point will bear repetition since it is so often ignored. It is one thing to have a particular established church and to protect fully the freedom of all dissenting groups. But to establish, if only partially, a nonsectarian religion is very different. The official promotion of an American nonsectarianism seems inevitably to carry the implication that dissenting sectarians and secularists are not quite "American." It has been frightening to read about the letters received by the plaintiffs in the prayer cases, attacking them personally and calling them atheistic Communists.

Episcopal Bishop Angus Dun wrote in anticipation of the Court's action: "Most of us who have reflected on these issues, and not simply reacted emotionally, conclude that in common justice and in conformity with the principles of our Constitution we must accept the elimination of the vestigial remains of [religious practices] from our public schools. We do this with some sense of loss, but likewise with a sense of liberation." *Continued on next page*

BY WILBER G. KATZ

WHAT DID THE SUPREME COURT SAY?

III

The Court's action is liberating also from the viewpoint of the churches themselves. The churches are liberated from the danger that religion may be secularized and emasculated when it is promoted by government agencies. One of the school board lawyers in one of the recent cases actually argued that public school recitation of the Lord's Prayer is not a religious act but a mere exercise in civic morality. The danger is that the lawyer was right, and that children might come to regard prayer in this light.

It is not surprising that many Christian leaders have had misgivings about such training. They view these practices as one of many evidences that American churches might become captive institutions of American culture, that the churches might come to be regarded as existing primarily to give religious sanction to an American way of life. The independent vitality of the churches is threatened if elected officials have power to approve and promote religious beliefs and practices.

The presiding bishop has said, "We may be thankful that the Constitution does not permit the government to define and give preference to some general version of Christianity or of Judaeo-Christian religion." No government-approved general religion could give adequate recognition to the element of prophetic criticism of current society.

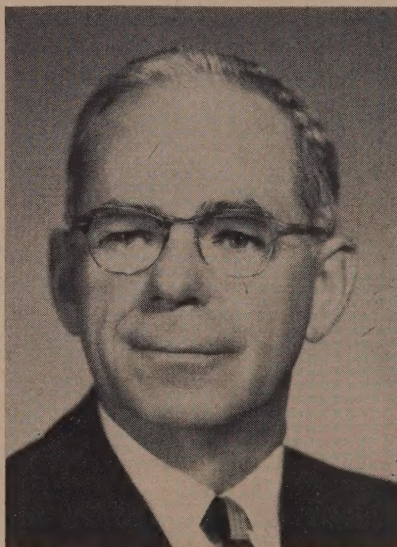
The Court's action reminds us of something basic about religious freedom. A religious majority which uses the government to promote its beliefs is itself undermining the freedom of that majority. Religious freedom is not merely freedom from external restraint; it is basically a quality of religious belief (or of religious doubt, or searching). The establishment of religion, if only by social pressure, is not merely a threat to the freedom of dissenters; it is a threat to the spiritual freedom of those who accept the established beliefs.

Some people, of course, do not

want full religious freedom; they sense it as a threat or burden from which, consciously or unconsciously, they seek to escape. Many of the emotional attacks upon the Supreme Court decision seem to reflect a religious insecurity which demands that personal commitment have some support from institutions of government. Reliance upon such support is a temptation from which the churches are liberated by the Court's insistence on government neutrality.

IV

The Court's decision is liberating also for the public schools. In forbidding prescribed religious devotions, the justices emphasized that this does not mean eliminating the study of religion. In the Court's words, "it may well be that one's education is not complete" without a study of the relation of religion to the advancement of civilization. The Court gave a green light to the objective study of



An Episcopal layman, and professor of law at the University of Wisconsin since 1961, Wilber G. Katz has a continuing interest in religion and law in America. A former dean of the University of Chicago Law School, Mr. Katz is chairman of the church's National Council Commission on Church-State Relations. He has written principally in the fields of corporation law and relations of Christianity and law, and has a forthcoming book on religion and American constitutions.

religion and of the Bible as part of a secular program of education, that is, a program not designed to inculcate any particular or general religious belief.

Justices Goldberg and Harlan added that a policy of government neutrality toward religion does not preclude "the teaching *about* religion, as distinguished from the teaching of religion in the public schools." Justice Brennan said, "Indeed, whether or not the Bible is involved, it would be impossible to teach meaningfully many subjects in the social sciences or the humanities without some mention of religion."

This permissible inclusion of religion in public education presents certain problems. At the college level, it has long been clear that religion may be studied in state universities without violating government neutrality. It has also been clear that the complete exclusion of religion *would* violate the neutrality principle. At lower age levels, however, the problem is more difficult, and experimentation in methods and materials has been retarded by legal doubts which the Court has now removed.

In this experimentation, public school authorities have broad discretion. As Justice Brennan said, "To what extent, and at what points in the curriculum religious materials should be cited, are matters which the courts ought to entrust very largely to the experienced officials who superintend our nation's public schools."

School officials who courageously undertake this task may sometimes be unfairly attacked by extremists in sectarian or secularist groups. In meeting these attacks, our school officials need the encouragement and help of citizens. This help and encouragement we should all be willing to give, for we all—Christians and secularists—share a common cause in having our children understand and respect the varied religious and philosophical beliefs in which Americans find roots for the values essential to democracy.



The Bible at Breakfast

IF THE public school Bible is now on the reference shelf, where is the family Bible? Perhaps it is on a shelf, too, although no Supreme Court decision put it there.

The Supreme Court ruling of June 17, 1963, will be just the catalyst some families need to "do something about family devotions." Now that our children will no longer have the benefit of classroom religious exercises every schoolday morning, many of us may wish to consider reading the Bible and praying together as families at home.

Why should we?

Certainly family prayers and Bible reading are not a delinquency vaccine, nor a morality pill. Neither is family worship a way of inviting God into the home. He is already there, not as a guest but as a member. Worship is a way of acknowledging His part and place in the life of the family. Our prayers include Him in the family conversation. Reading the Bible aloud is to hear the stories of His dealings with other families, especially His larger family, the Church.

Episcopalians will naturally turn to the Book of Common Prayer for prayers. But the Book of Common Prayer also includes a magnificent, built-in Bible reading guide called the lectionary. The lectionary is a selection of scriptures for use in worship. Beginning on page x (*Roman numerals are used in the lvii pages you skip over to get to Morning Prayer*) there are psalms, and first and second lessons for both Morning and Evening Prayer. For example, the week of September 1-7 this year is designated the Twelfth Sunday after Trinity. Readings for daily Morning Prayer for that week are

listed on page xxxii of the Prayer Book.

A good modest beginning might be a daily reading of the second lessons, from the New Testament. Notice that on the facing page of the Prayer Book are the lessons and psalms for daily Evening Prayer. The Prayer Book offers instruction about the use of the lectionary on pages vii-viii.

The family that reads one of the four daily lessons per day can cover the Bible in four years. Rushing fathers and students may wish to note: average daily reading time is under four minutes.

Family Bibles are usually the King James Version. You may wish to try one of the more recent translations, all of which are available now in paperbound form. Three outstanding versions are: *The Revised Standard Version* (Bantam Books NC 169, 95¢); *The New English Bible, New Testament* (Oxford and Cambridge, \$1.45); and *The New Testament in Modern English* by J. B. Phillips (Macmillan, MP106, \$1.45).

Those wanting help in Bible reading will find it in W. K. Lowther Clarke's pamphlet, *How to Read the Bible* (Seabury, 20¢), or in *What the Bible Can Mean for You* by Reginald W. Deitz (Muhlenberg, \$1.00). Deeper exploration is provided by Robert C. Dentan's *The Holy Scriptures* (Seabury, hard cover, \$3.00; paper, \$1.75).

The Court's decision last June has given the devotional reading of the Bible back to the family. This could convert us, as a nation of Bible buyers, into a nation of Bible readers.

How about the Bible for breakfast in your home this month?

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LETTERS

ECUMENICAL SYMBOL

The great new fact of our day in interchurch relationships is the new willingness of the Roman Catholic Church to enter into ecumenical dialogue with the Eastern Orthodox, Anglican, and Protestant churches. The beginnings of this dialogue, so far as the Episcopal Church is concerned, may be traced to the visits of Geoffrey Fisher, former Archbishop of Canterbury, and later Arthur Lichtenberger, our own presiding bishop, to Pope John XXIII. It is proposed to commemorate these notable events by a pair of glass doors, appropriately engraved, at the west end of St. Paul's-Within-the-Walls, the American Episcopal church in Rome. The symbolism is highly appropriate, for through these doors the Roman citizens will be able to glimpse the altar of a beautiful church, at which is celebrated the Holy Eucharist according to the rite of another communion of the Holy Catholic Church.

While the congregation of the American church in Rome will bear much of the expense of this unique memorial, it would be highly appropriate that Episcopalians from every diocese and missionary district share in the gift. Contributions may be by check payable to St. Paul's Church, sent to the rector, the Rev. Wilbur C. Woodhams, Via Napoli 58, Rome, Italy. I hope there will be a wide and generous response to this appeal.

CLIFFORD P. MOREHOUSE
*President, House of Deputies,
General Convention*

WE MYTHED

Like Parson Weems' myth of the cherry tree, the myth that George Washington was a vestryman of Christ Church, Alexandria, is likely to become a traditional part of our national folklore! To have it repeated in THE EPISCOPALIAN in an historical article is disturbing . . . I speak of "Partners in Revolution," in the July, 1963, THE EPISCOPALIAN . . . I believe I am qualified to know about Christ Church, having served in the parish of which it is a part for twelve years.

The church now known as Christ Church was built by the vestry of Fairfax Parish of which Washington was not a member, although, as your author states, he did own a pew there, and for

convenience sake, regularly attended services there. His actual church was Pohick, closest to Mt. Vernon, and the original church within Truro Parish.

To speak of the pulpit in Christ Church being "flanked by service text parts necessary in a day when prayer books were costly and scarce" is to miss the point completely . . . To call the Ten Commandments and the Apostles' Creed "service text parts" is unusual, to say the least. They were put there because they were required by law to be there as constant reminders to all, with or without prayer books, of the Faith and God's commandments.

Be assured that I have thoroughly enjoyed this issue of THE EPISCOPALIAN. All best wishes.

THE REV. FRANCIS W. HAYES, JR.
Hampton, Va.

MORE HISTORY

I would like to congratulate you on the article, "Partners in Revolution,"

mailing address of this diocese. It would be most helpful if you could publish our address in your next issue.

FOSTER M. CROSS
*Missionary Diocese of the
Virgin Islands
Marché Building, P. O. Box 1589
St. Thomas, U.S. Virgin Islands
00802*

TACKED TABBIES

I enjoy "The Episcocats" very much and many times want to post them on our bulletin board. Why not print them opposite some advertising so that you do not have to cut away an article on the opposite page? This would have worked fine in the July issue on pages 41 and 42.

THE REV. J. F. G. HOPPER
Paducah, Ky.

RIGHT DIRECTION — MORE ACTION

Bishop Lichtenberger's article, "Our

in the next issue of THE EPISCOPALIAN

- On-the-spot photo and text coverage of THE ANGLICAN CONGRESS
- A new series on the cornerstones of faith, part one, THE BIBLE, by Reginald Fuller
- Religion and the college student: THE SEEKING GENERATION, by William Hordern

by Thomas LaBar in the July, 1963, issue.

Stories about these old churches are fascinating, and it is desirable to point out to the present generation the fact that these parishes stood shoulder to shoulder with the patriots who were the founders of our country. It seems to me it would be beneficial to the people, the government, and the church to do this sort of thing often.

I wonder why Old Saint Paul's, Eastchester, was not included. It has a colorful history and is now the national shrine of the Bill of Rights.

RAY P. CLAYBERGER
Newtown, Conn.

GLAD TO HELP

We have found that there exists a certain amount of confusion in the

Greatest Domestic Moral Crisis," [in the] July issue of THE EPISCOPALIAN, is a long overdue and well-expressed plea for action in the timid church of today. How can we as Christians today say that Negroes are trying to move too quickly when we are depriving them of their birthrights? Certainly they have been promised justice, but a hundred years is too long to wait . . . The future of our country does, to a great extent, depend on the amount of action we, as the living church, take in the next few months.

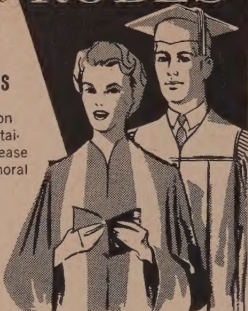
It is high time for the Church . . . to realize that because of this lack of action we are ceasing to be a church entirely . . . We must, before it is too late, realize the divinity we have pre-

Continued on page 54

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FOR YOUR INFORMATION

* * * * *

Fifty million young Americans return to the schoolroom this month as the cover design by **Robert Wood** reminds us. For the majority of them something traditional will be missing from the daily opening exercises. Even though the Supreme Court's decision of last June forbids devotional use of the Bible in the public schools, it has cleared the way for wider use of it as a teaching tool, according to Dr. **Wilber G. Katz** in his article, "WHAT DID THE SUPREME COURT SAY?" page 2.

The Rev. **Franklin Pierce Bennett, Jr.**, writes about an unusual festival of the lively arts which he helped to plan at Christ Church, Dearborn, Michigan, earlier this year. Mr. Bennett, son of the rector of St. Paul's Church, Saginaw, Michigan, came to Christ Church as curate in 1961 after a summer in Nigeria with Operation Crossroads Africa. The festival story, "ART WENT TO CHURCH," starts on page 22.

While serving in 1962 as priest-in-charge of St. Alban's Church, Tokyo, the Rev. **Bennett J. Sims** became "incurably bitten" with Japanese Anglicans, architecture, and photography. His story, "THREE TOWERS FOR TOKYO," page 32, is ample evidence of all three interests. Beginning his ministry in 1949 as curate of the Church of the Redeemer, Baltimore, he became rector of the church in 1951. Last year the vestry at Redeemer loaned their rector and his family to the Diocese of Tokyo for eight months.

Isabel Baumgartner, author of *THE LORD'S BARNSTORMER*, page 35, is a transplanted Connecticut Yankee living in Kingsport, Tennessee. Since she is a professional advertising and public relations person, it is entirely appropriate that she has just been appointed editor of Tennessee's spanking new *Tennessee Churchman*, which will be circulated to every family in the diocese, commencing this month. Also, she has been the diocesan correspondent for *The Living Church* for two years. Mrs. Baumgartner is a member of six-year-old St. Timothy's in Kingsport.



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When a Christian goes to college...



"WILL my son come home from college an atheist?" an anxious woman asks her minister. "Is it true," says a worried parent, "that the colleges are filled with Communist propaganda?" Still another parent asks, "Is today's college student a conformist who thinks only about his future in some big corporation?" Another parent whispers fearfully, "Is it true that all college students lose their morality?"

These and similar questions reveal a strange tension in many American parents. They cherish a college degree for their children and are ready to make almost any sacrifice to achieve this goal. And yet, as the doors of the college open to admit their son or daughter, they are haunted with fear that the religious faith of their offspring is about to be amputated. They fear lest the moral values with which they have raised their children are to be discarded as out of date. Are these fears justified?

As one travels around several colleges trying to catch the mind and mood of the students, he finds it is perilous to generalize too much. Each college or university has its own particular spirit. Diversity is the great mark of American higher education.

One finds an Episcopal college like Shimer, with a student enrollment limited to about 270, providing a program tailored to meet the individual needs of each student. Its atmosphere is highly intellectual, undisturbed by major sports or Greek-letter organizations. How different is its life from that of one of the Big Ten universities with their thousands of students, their major sports programs, and their fraternity and sorority systems. It is not surprising that a different type of student is found in each institution.

It would be interesting to know whether the institution puts its par-

ticular stamp upon its students or if the student picks an institution to fit his personality. Perhaps both tendencies are at work. And yet, in the same institution one finds that individual students vary so much that one can only speak of trends and tendencies. There are important exceptions to all conclusions.

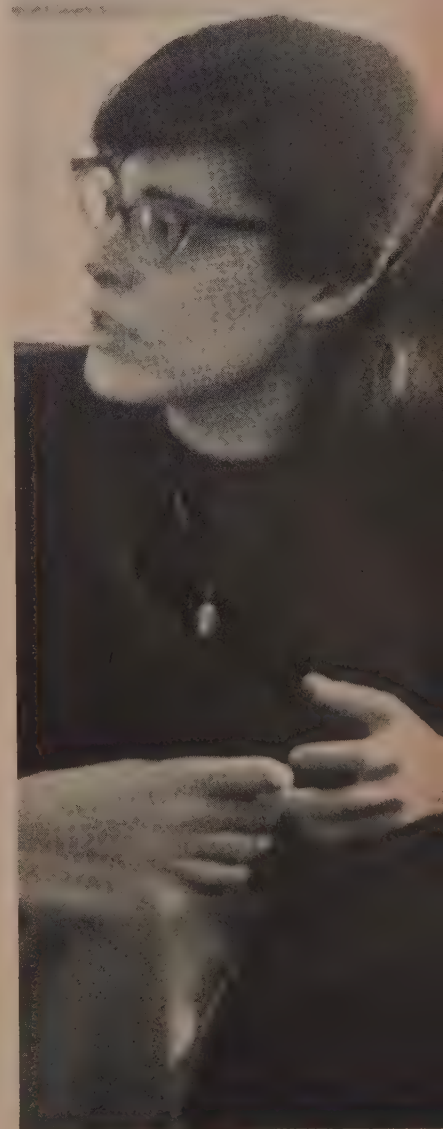
One conclusion comes close to being without exception. The American college student is a likable and charming young person. He is most happy to be interviewed, and obviously is ready to speak at length about religion and his reaction to it. He has a ruthless honesty. I found that the most severe criticism of religion and the Church came when students knew that I was a theologian by profession. When I introduced myself simply as one doing research on the college student's attitudes, I found that these attitudes were expressed in less critical terms. But in neither situation did the student pull any punches.

When one asks what happens to a college student's religious faith, there are many answers. One can find illustrations for the popular view that religious faith is lost in college. For example, there is Jim, the son of a liberal-minded Protestant clergyman. He found nothing to attract him to his denominational student group, because, as he put it with some disgust, "They do nothing but play games." In the Unitarian campus group he found that they "discussed the vital questions," but he could find no answers that satisfied him. "I am a rugged empiricist," he said, "but I can find no empirical way to settle religious differences."

The net result was that Jim had lost his faith and, for the time being at least, did not seem to miss it. "There are too many interesting things happening today," he said, "to worry about God." Jim's reaction is typical of some students. As

another expressed it, "In college we are trained to think for ourselves, to ask questions and not to give answers until we have evidence. Christianity cannot meet that standard, so I had to give it up." These young people seem to verify the old opinion of college as a place where religious faith is eaten away by the acids of modernity.

This picture of the college as the



What happens to Christian faith in college?

When a Christian Goes to College

enemy of faith is further verified as one hears the students report, rather generally, that their faculties are unfriendly or hostile to religious faith. Sometimes this takes the form of an open attack upon specific religious beliefs, but more frequently it takes the form of a rather snide disparagement of religion. Religion, the student is made to feel, is out of date, something for the aged and senile, or the weak of mind.

This description of the faculty is not limited to secular institutions. Even on denominational campuses one hears similar complaints. In fact, the religion courses offered in denominational colleges are often singled out as the place where religious faith is faced with its gravest difficulties. Yet, in a group of students where such charges were being made against the religion department, one student sharply rebuked his friends, "Students say that they want to be critical and look at religion intelligently. But when someone does it, we can't take it." His friends had to agree.

Although one finds students who illustrate a loss of faith on the campus, they form a small proportion of the students that one meets. Most of the faculty and administration people to whom I spoke were convinced that today there are more students who find a meaningful faith on the campus than lose it. One college president said forcefully, "Today's student does not lose his religious faith on the campus. He does not have any to lose when he comes here." That statement may be cynical, but it definitely would seem that more students find faith than lose it today.

Sally is an example of this group. In a large university, she was a "campus queen," a social leader, and an above-average student. She describes her home life as "pagan." Her parents had no religious concern or interest. She was stimulated first in her religion class, and began to study Christianity seriously. Slowly she found a meaning and purpose

that she had never known in her life. As a result, she committed herself to the Christian faith and joined a church in her home town this summer.

There was once a day when Christian parents saw their children come home from college minus their faith. Today it is not unusual for the non-religious—or even antireligious—parents to find that their children return from college with religious faith. This is as disturbing to the parents involved as was the loss of faith to the religious parents.

Philip is a striking example of the tensions often created by the finding of faith. He comes from a wealthy and influential family. He was sent to a first-rate college where he made an extremely poor academic record, because, as he put it, "I didn't know why I was here."

About the time he was on the brink of being dropped from college for poor grades, he became inter-

ministry. They had not raised their boy to be a minister.

Another group of students change their religious affiliation in college. I met students who had been converted from Protestantism to Roman Catholicism, and about an equal number of Roman Catholics who had become Protestant. I met one convert to Zen Buddhism, and a considerable number of Protestants who had changed from the denomination of their birth to another. I could find no significant trend that would indicate that any particular religious group is making a net profit through this kind of conversion. It does indicate that college is a time of rethinking one's life and beliefs and that, with such rethinking, changes often occur.

A large number of students affirm that college is, for them, a time of deepening and maturing faith. As one girl summed it up, shortly after her graduation, "Of course you

Dr. William E. Hordern is professor of systematic theology at Garrett Theological Seminary, Evanston, Illinois. Born and educated in Canada, Dr. Hordern is an ordained minister of the United Church of Canada. In addition to his professorial duties he has a part-time post as assistant minister in Trinity Lutheran Church, Stokie, Illinois. He is the author of three books and numerous articles. In order to gather information about the students' attitudes towards the Christian Faith, Dr. Hordern visited ten campuses and interviewed students from six other institutions. Five of the ten colleges visited were denominational, and the other five included a large state university, a small state college, and three independent schools with enrollments ranging from 700 to 7,000. At least a hundred people were interviewed in depth. Three-fourths of these were students. Dr. Hordern says that his sample was not large enough for this series to qualify as a scientific study, but that it was sufficiently intensive to produce a portrait of student attitudes towards religion on today's campuses. The series is a Triple Feature for THE EPISCOPALIAN, The Lutheran, and Presbyterian Life.

ested in the Christian faith through the work of a college chaplain. Life began to take on a new meaning for him. He decided to enter the ministry, and, because of his renewed purpose, his grades began to improve. His parents applauded the rise in marks, but were outraged at his decision to enter the Christian

doubt a few doctrines that you have been taught. You mix with students who disagree with your religious thinking; you read all kinds of opinions. But I soon learned that it is not a sin to question particular doctrines, and I learned that there is a difference between doubting a doctrine and doubting the faith itself.

My Christian faith is far deeper and stronger today than when I entered college. Every class that I took, regardless of subject matter, served to deepen my faith." This girl was more positive than most, but, in essence, a number of students would agree with her.

If a student loses or finds religious faith, it is dramatic. If he is converted to a new faith, it is noteworthy. If he confesses that his faith was deepened, it stirs interest. But the vast majority of students do not fall into any of these categories. As one campus religious worker puts it: "The Church seems to lose people from the time that they graduate from high school until they have their first baby." Since the college years fall into that period, they are years when the student tends to have little to do with religion or the Church.

Students sound much alike as they describe this phenomenon. Joan said, "Most of my friends and I are in religious hibernation." Mary said, "At home I taught Sunday school and sang in the choir, but here my religion is dormant." Bill commented, "Most of us go into a religious coma for four years." Wherever I went I found no evidence that any but a small percentage of students attend church services during their college days.

The largest estimate I heard was at one college where it was guessed that 50 per cent of the student body attended church with some regularity. The lowest estimate was at another school where it was doubted that even 2 per cent of the student body attended services of worship with any regularity. Where there is compulsory chapel, it is almost invariably under sharp criticism from the students. Where there is not compulsory chapel, college services draw only a small minority of students. It is interesting to note, however, that where compulsory systems are arranged so that a student can gain his credit hours by attending either worship or a variety of cul-

tural and intellectual programs, the services of worship draw at least half of the attendance.

What lies behind this hibernation? The most frequently heard explanation is that, "Without Mom or Dad to tell us to go, we can't be bothered." In short, the student expresses his freedom from parental authority by taking a sabbatical from religion. Many students point to the lack of time in college. One student, who described himself as a "devout, non-practicing Roman Catholic," gave as the reason for his nonpractice the often-heard lament that Sunday morning was his only opportunity to sleep in.

More profoundly, the students pointed out that they are wary of committing themselves to anything. In college they are encouraged to approach all things academically and objectively. One student said, "We study politics without committing ourselves to a particular political party. Similarly, we study religion without committing ourselves to any religion."

Despite the tendency to put religion into moth balls during college, at least one campus worker argues that the faith of the student is often deepening and maturing despite a lack of religious activities. Perhaps one girl spoke for many when she said, "I don't think much of religion, but when I get into a crisis I find out how much my faith really means to me after all."

To what extent is the student interested today in studying religion? It is evident that courses in religion remain popular on most campuses. During the fifties there was a sharp rise in the number of students taking such courses voluntarily. At that time an impressive group of professors of religion appeared with the ability to excite the student mind, and enrollment in religion courses skyrocketed in most institutions. It would seem that this enrollment is holding about the same. Some institutions report a drop and some report a rise in religion classes, but

it would seem that local situations explain the rise or fall.

Where religion is not offered as a part of the curriculum, there is often a student demand to have it included. Religion has won a place of respectability and interest in the curricula of most colleges and universities. No longer is it a snap course for those trying to raise their grade averages.

It is impossible to detect any widespread tendency of students to favor particular theological writers. If I found any clear trend, it was that students are impressed with the theological writers who are the favorites of their professors of religion. A surprisingly large percentage of the undergraduates can speak with some comprehension of Kierkegaard, Barth, Bonhoeffer, Tillich, and Niebuhr.

In many cases the students claimed, however, to find the most penetrating discussion of religious themes in secular writers. Here, too, it was impossible to detect any sweeping popularity of particular writers. William Golding's *Lord of the Flies* and J. D. Salinger's *The Catcher in the Rye* were mentioned frequently, but not as frequently as I had anticipated. One student summed it up when he said, "If a professor pushes a particular book, it often catches on, and ability to discuss it becomes a status symbol." With dismaying frequency, however, one heard, "I never read a book that is not assigned in class."

To summarize, what happens to Christian faith on the campus seems to vary considerably with the person and his faith. There is no evidence of any major loss of faith, but neither is there evidence of any great revival of faith. Today's student is a seeking student. He has not been swept away either with great scepticism or with great faith, but he is searching.

NEXT MONTH:

The Seeking Generation

the meaning of unity

BY CHARLES HENRY BRENT

One of Christianity's great leaders discusses unity in words that are as fresh and meaningful today as they were when they were written almost four decades ago in late 1926.

WERE I promoting an ideal of my own, I could not speak with the confidence with which I am about to speak; I should falter. But I realize that I am promoting the ideal of the King of Kings, and therefore can speak boldly and affirmatively.

Unity is not a vision of man's own creation; it is a vision of God imparted to man. Unity is not a luxury for a chosen few on earth. It is a necessity and proclaimed as a necessity by God himself.

I do not think that I dare say what I have to say without quoting first what Christ said relative to unity:

"Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one. Even as Thou, Father art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given

them; they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me."

Mystical language! Whenever one reads it, it lifts the soul up to higher realms than almost anything else that our Lord Jesus Christ has left to us. We adhere with loyalty to the vision which Jesus Christ has presented to us, and unity still to be becomes a certainty—a certainty if the prayer of Jesus Christ is to be answered, and it will be answered just as quickly as Christians agree that it should be answered. Even Christ Himself cannot accomplish the fulfillment of His prayers until men align their wills with His will. Then, and only then, the Lord's prayer will be fulfilled and His will done on earth even as it is in heaven.

You must recognize that the unity which we seek is not a gift that can be defined. Our Lord portrays it in such mystical language that it is impossible even to comment on His words and make them more intelligible than they already are to a spiritual soul without any comment.

Christ's Body today is His only instrument of action among men. You note the necessity of unity in the very existence of the Church, which is His mystical body, which is His temple, which represents the vine and the branches. All this imagery demands complete harmony between the indwelt and the indwelling. A body must be not only free from disease, but must also be integer. A body cannot be at war with its members and be at the same

time the recorder of the soul's impressions and the agent through which the soul acts.

Do you realize, fellow Christians, that yours are the only hands that Christ has to work with on earth, that yours are the only feet with which He has to walk, that yours are the only eyes with which He has to see, that yours are the only ears with which He has to hear? And so it is that without further argument we must recognize that very real unity must exist within the Church if Jesus Christ is going to do His work among men.

Unity is the instrument of, and witness to, love, because love is the unifying element in human life, and without love, devotion, generosity, loyalty, and all that goes with love there cannot be any common effort or common progress.

So it is that I for one have felt that there were but two things to which I could give in a whole-souled way all that is left to me of life. One of them, and towering over all else, is the attempt to bring together fellow Christians into mutual understanding and family love. To this I do give myself without reservation and with the utmost confidence, because I know that the ideal is in accord with the Spirit of God, and that the gift will be acceptable to Him.

The other is what is dependent really upon the unity of the Church, namely, the unity of the nations. The elimination of war, the achievement of disarmament, peace among men, are all contingent upon universal good will. Those two things have become to me a dominating passion,

and to them I am dedicated for the balance of my days.

Let us consider elemental facts. First of all, unity must be world-wide. You cannot have a number of bodies of Christ. There must be one body, universal, not *merely* national. I say not *merely* national because I believe that Christianity has a national expression, but there must always abide in Christianity that which is far wider than any one nation and which embraces in one common family all the children of Christ. It is not so much that we should nationalize Christianity as Christianize nationality. The nation must test its actions by Christ and His teachings, for Christianity leaves an indelible judgment of praise or blame on every phase and department of human affairs—domestic, social, official, individual, national, and international.

Unity is not uniformity. It cannot be repeated too often. Unity is a much deeper and much larger thing than uniformity. Today the world is broken up into a great variety of sects, and yet each sect lives by the life that is in it and not the death, by the truth and not by the falsehood. What is desired is to bring all these voices of truth together, and recognize the value of each contribution, and make instead of a number of gardens, each with only one kind of flower in it, a glorious garden with every possible flower.

There is to be in the Church of the future no contradiction of the least phase of truth which is held by conviction in the smallest of the Christian bodies. But unity is not to be uniform.

Unity is one of those vast ideals

which can never come by chance. It must come by choice. It is not for anyone to sit back in his seat and be indifferent to this or any similar movement to realize the ideals of Jesus Christ and to make them practical. I know the average thinker's or the casual observer's opinion about unity is that it is an impossible thing. Yet if you ask the man in the street what he thinks is the great need of the Church, he will at once say unity. We must choose unity. Unity within the soul is one of the first things that we should covet toward the shedding of the sectarian mind, so that when we look upon one of our fellow Christians of a different communion, we will recognize him to be as much of a brother as if he belonged to our own communion.

All the conferences in the world, however, will avail nothing unless we can get some spirit in the hearts of men that will break down prejudice and that will release powers that we do not even realize we possess. Without good will there is no hope. It is with this that we must begin.

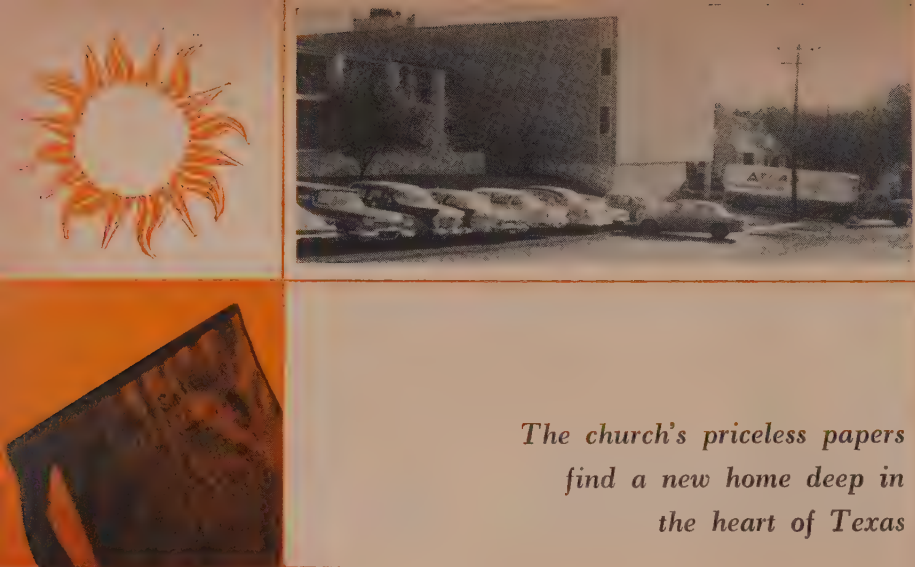
We must have the courage to dare as high as possible for our ideals, and so I claim as the heritage of the Church, a unity, not man-conceived, but God-given.

Lord, to whom has been given authority over mankind and who hast made the world one neighborhood, we accept thy sovereignty for ourselves and others, and seek our freedom in thy service. In a world waiting to be won for thee fill our souls with the joy of battle, that we may scorn fear and stand fast where need is greatest and problems thick-

est. Clothe us with the spirit of brotherliness, that we may share ourselves and our possessions with lavish hand among those who in far lands pace the outer wall of thy Kingdom. Inspire us with the sense of vocation, that we, looking not at things seen but at things unseen, may bring new and living stones into that eternal city of which thou art the Maker and Builder.—NOVEMBER 29, 1926

"To understand others is the greatest feat of human effort," wrote the Rt. Rev. Charles Henry Brent a few weeks before his death in 1929. "Understanding others" was a guiding precept for this dedicated churchman throughout his life. In his personal relationships, he was a man of extraordinary humanity and compassion. In his work as one of the outstanding leaders of his time, he became one of the earliest champions of Christian unity. Born in Canada in 1862, he became an American citizen when he was twenty-nine. His varied and creative ministry included service as pastor, author, and teacher. Elected as the first missionary bishop of the Philippines in 1901, he became Bishop of Western New York in 1917. In 1927 he served as president of the historic first World Conference on Faith and Order in Lausanne, Switzerland. The accompanying words, written by Bishop Brent thirty-seven years ago, offer ideas that are still deeply relevant and challenging.





*The church's priceless papers
find a new home deep in
the heart of Texas*

"BY YOUR last letter you seem to have attended to the rubric before the prayer for Congress" . . . "I felt like a criminal waiting for execution" . . . "The Ivory soap has arrived" . . . "I most emphatically deplore the murderous custom of dueling" . . . "Mold grows on your boots, your bags, your books" . . . "I have left every suit of pajamas I possess on some steamboat or train or at some hotel and am reduced to sleeping in my undershirt."

So go the comments, funny, serious, and sad, of the pioneering Episcopalians who have fashioned the history of the church. Through their letters, diaries, and other documents, struggling bishops and lonely missionaries speak to the living, telling of the moments that marked turning points in the church and of the backdrop of the times against which these events unfolded. Unfortunately, these voices from the past, so vital in understanding the present, have all too often been stilled and scattered.

For, although Episcopalians have a reputation for treasuring their traditions, during the last 174 years they have been remarkably lax in caring for the documents of yesteryear. Key reports have remained unnoticed in dusty attics. Important records were once allowed to molder in dank cellars. In some cases, irreplaceable letters have simply been destroyed.

In a recent booklet edited by the Rev. Massey H. Shepherd, Jr., current president of the Church Historical Society, the comment is made that for a communicant to understand the mission of his church he must be familiar with the leaders and interpreters, the happenings and events, the social and cultural forces that have contributed to the shaping of the church's life. The observation is also made that "far too many Episcopalians remain unacquainted with the contribution which their church has made to American life in particular, and to Christendom in general."

All this began to change several years ago when two

freight cars loaded with priceless papers left Philadelphia, Pennsylvania, and clicked west toward Austin, Texas. Early this year a huge moving van filled with five tons of additional documents pulled away from the now-vacated Church Missions House in New York City and began the 1,767-mile journey to Austin. With its arrival, the transition of the church's historical records from the cellars of the two eastern cities to the sunlight of the Southwest was complete, and a new era began.

Workmen are still unpacking crates, putting up shelves, and arranging the materials in the 4,000 square feet on the second floor of the modern, fireproof library which is part of the Episcopal Theological Seminary of the Southwest. Soon scholars from all parts of the world will find easy access to the thousands of significant documents, letters, pamphlets, and rare books that will be housed in the ample and airy quarters.

Awaiting them are a variety of fascinating things ranging from the momentous to the minor-yet-revealing. On one shelf are the letters of the Rt. Rev. William White, first American presiding bishop, in which he discusses the revision of the Book of Common Prayer to suit the needs of the new Protestant Episcopal Church. Nearby is the document in which the Rt. Rev. Philander Chase, first Bishop of the Northwest Territory, condemns the practice of dueling. In another area is the correspondence of a missionary describing the climatic conditions of the tropics, and a short thank-you note expressing the gratitude of a Philippine cleric for a ton of Ivory soap that someone had sent. If the researcher wants a laugh or two, he need only turn to the reminiscences of the witty Archdeacon of Alaska, the Ven. Hudson Stuck, who explains his feeling while waiting for his bishop to hang a ceremonial cross around his neck, or recounts the problems of travel to Fairbanks.

Along with letters are all the archives of the church's

BY THOMAS LABAR

From Cellar to Sunlight

General Conventions and the records of the Church Missionary Society. Another interesting item is one of the few Confederate Prayer Books still in existence. As an added plus for those interested in things historical, many of the documents bear the signatures of such famous laymen as Theodore Roosevelt, J. P. Morgan, Commodore Matthew Perry, and John Jacob Astor.

In the midst of these facts and figures is Dr. Virginia Nelle Bellamy, archivist and historian for the church. With the help of one or two part-time assistants, she is faced with the task of cataloguing, sorting, and filing the great mound of material. A trim, calm Southerner, she views the job ahead with equanimity, estimating that it will take at least ten years to complete the work properly. "But," she adds, "it is very satisfying work for me."

The first professional archivist to occupy the post, Dr. Bellamy holds both M.A. and Ph.D. degrees from Duke University. She considers this work her primary duty, although she also teaches medieval history and early church history at the seminary. The daughter of a retired Methodist minister and a native of Knoxville, Tennessee, she taught at the Episcopal Theological Seminary in Kentucky before coming to Austin.

Her predecessors would have blinked in astonishment at the facilities at Dr. Bellamy's command, for the early historians of the church were forced to work with little or no backing from their fellow Episcopalians. One of the first to begin a systematic collection of Episcopal documents was the Rev. William Ives Rutter, born in Pottstown, Pennsylvania, in 1871. Shortly before his death in 1952, Dr. Rutter explained his preoccupation by writing, "Since my early childhood, I have been interested in history. At nine years of age, I was reading histories for my amusement and entertainment. After I came to Philadelphia, I acquired the habit of haunting second-hand book shops, and also found that much

interesting material could be found in junk shops."

During his visit to one of these establishments, Dr. Rutter was surprised to find important religious pamphlets among the dog-eared publications. It was then he decided that some sort of organization was needed to preserve church history. Calling together a few fellow clergymen, he invited them to the assembly room of a Philadelphia club on May 17, 1910. After several hours of discussion, the group decided to start an organization to be known as the Church Historical Society. Later, they were delighted to secure space in the cellar of the already crowded Philadelphia Divinity School in which to store their budding collection.

Meanwhile, an ornate vault in the basement of the Church Missions House in New York City was beginning to be filled with the archives of the General Convention and other important papers. The situation was somewhat relieved when the New York Historical Society agreed to take some of the documents on a temporary basis, but space continued to be a problem for National Council officers through all the years they occupied the building at 281 Park Avenue, South.

Since Dr. Rutter's time several dedicated men have steered the Church Historical Society through its days of struggle and neglect. The membership has inched up from less than a hundred to over a thousand today. In 1940, the General Convention designated it the official agency for the collection, preservation, and safekeeping of records and historical documents concerned with the life and development of the Episcopal Church. During its life, the society has sponsored the publication of some fifty books, monographs, and pamphlets on various facets of the church's history. At the 1961 General Convention, the society was put in charge of the *Historical Magazine*, a quarterly begun in 1932 as the official historical publication of the Episcopal Church.

From Cellar to Sunlight

Editor of this distinctive, orange-covered magazine is the Rev. Dr. Walter H. Stowe, another of the Episcopal pioneers in the field of church history. As the man who developed the publication to its present position of respect among scholars, and as a former president of the society, he has been in a position to see and worry over the deteriorating documents being kept of necessity in stuffed and unsuitable locations.

Since the founders had begun using the seminary cellar in Philadelphia, for instance, the collection had grown far too large for the accommodations. In addition, leaks often damaged rare volumes; in one case, the librarian actually had to store some of the archives in a small lavatory off the main room. "We had been looking for better quarters for some time but hadn't had much luck," admits Dr. Stowe. When the offer came from the Texas seminary to use the top floor of its library, he at first thought it was too far away, but, as he tells it, "by George, the more I thought about it, the better I liked it."

Episcopalians in general are liking it more and more, too. To date, Dr. Bellamy has managed to get much of the collection on the shelves and displayed for the first time as it should be. Microfilming of the most important papers is moving ahead rapidly, and the cataloguing is well under way.

Even during the first year in the new location, some 235 requests for information were received from visitors and through the mails. These requests range, Dr. Bellamy says, from microfilming the Domestic and Foreign Missionary Society correspondence on Haiti to less taxing questions about the tenure of a priest in a specific parish. Some 300 items in the collection were consulted in the same period, including books, pamphlets, journals, and collections of correspondence and papers. Archive materials are more in demand than the books and printed materials, indicating the growing interest among scholars for original source materials concerning the Episcopal Church.

One interested request, however, stumped Dr. Bellamy recently. This came from a grade-school student who, intent on fulfilling an assignment, wrote the archivist asking, "Please send me all you have about the Episcopal Church."

Looking around at the many tons of papers which are all about the Episcopal Church, Dr. Bellamy wrinkled her forehead. "I'd like to help, but I wouldn't know where to begin."

Dr. Virginia Nelle Bellamy, archivist and historian, sorts and catalogues the rare volumes of the church, now being housed in ample, safe quarters in keeping with their value.





Demonstrators are hauled away by police from the segregated Gwynn Oak Amusement Park near Baltimore. Many prominent clergymen were among those who were arrested.

A Summer of Significance

The Wall between word and deed has now been breached; most of the nation's churches are at least actively committed to equality for all United States citizens.

DURING the past three months the eastern two-thirds of the nation has struggled through an unusually hot summer; cities from Chicago to Boston to Philadelphia have recorded new heights in mercury readings. But the historic significance of Summer '63 lies in another kind of "heat wave": the unprecedented surge of determination by the American Negro to assert his right to full equality.

Of special interest to Christians was the active, all-out participation of the churches in this rapid revolution. During the first demonstrations—which included a pitifully small number of white churchmen—the in-

volvement of the Church in the push to freedom was generally indirect. The religious motivation behind the demonstrations was primarily apparent in the attitudes of the Negro marchers themselves: the nonviolent nature of their protest gave firm testimony to the Negro's faith in the Christian way.

From such indirect influence, the Church has swung into a course of vigorous and direct action. Churchmen long criticized for pious platitudes and little effort have left their pulpits and pews in increasing numbers to join the marchers in the streets. Perhaps part of the reason for this changed approach lies in a statement by the Rev. Marshall L. Shepard, a Negro minister and political leader in Philadelphia. "I used to feel," he said in *Newsweek* magazine, "that I as a minister shouldn't get involved. But when I saw these young students cheerfully going to jail, I felt ashamed. Now I feel it's a disgrace not to get involved."

Another reason for the resolute stand the Church has recently taken stems from the unity of individual denominations in making a concerted attack against racial injustice. The first major indication of this cooperative, interfaith effort came last January, when leaders of the Protestant, Jewish, and Roman Catholic faiths met in Chicago for the first National Conference on Religion and Race. A second important interfaith gathering took place on June 17—exactly five months later—when President Kennedy welcomed some 100 religious leaders to the White House Conference on Civil Rights.

Protestant action, as represented by the National Council of Churches, began to take definite form in late May. In a quiet confrontation, a party of key clergymen—most of them white—met with a number of Negro

A Summer of Significance

artists and intellectuals in an attempt to discover the true nature of "the Negro Passion," as the massive effort for equality has been called.

These were the same Negro leaders who had talked with Attorney General Robert Kennedy several weeks before and, in their words, had "failed" to make him understand what they felt. The subsequent meeting with the clergy, however, produced a feeling that some progress had been made in bridging the gap in understanding between whites and Negroes. "We whites have never known how to listen to the Negro before," said the Rev. Jon L. Regier, a Presbyterian and executive director of the National Council of Churches' Division of Home Missions, present at the session.

Spurred on by this fresh insight, which helped convince them that here was a crisis demanding immediate action, the churchmen shaped an "emergency resolution" which was presented to the 270-member policy-making General Board of the National Council of Churches, which met in New York on June 6-8. After a lively discussion—during which the Rev. Eugene Carson Blake, leader of the United Presbyterian Church in the U.S.A., made his oft-quoted statement that it was time white, middle-class Christians "got on the wrong end of a fire hose"—the board unanimously passed an historic measure.

The resolution called for a three-pronged attack on prejudice: (1) a more complete desegregation of the N.C.C. executive offices in New York; (2) immediate integration of all the thirty-one member churches at the national, state, and local levels; (3) and a charge to the forty million U.S. Protestants represented in the National Council of Churches to "engage personally" in demonstrations launched to protest racial discrimination in all areas of national life.

To give substance to its words, the National Council of Churches established at the same meeting an Emergency Commission on Religion and Race. Named as chairman of this Protestant task force was the Rt. Rev.

Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church. Because of several pressing commitments, such as the Anglican Congress in Toronto, Presiding Bishop Lichtenberger agreed to take command provided that he could delay assuming an active role until September. In the interim, Dr. Eugene Carson Blake, a vice-chairman of the commission, agreed to take over the leadership of the drive.

Among the Episcopalians serving on the thirty-two-member commission are Mr. Ralph McGill, Pulitzer-prize-winning publisher of the *Atlanta Constitution*; Helen White Peterson, an executive in the Colorado state government; and Dr. Kenneth Clark, a professor of sociology at New York University. Also serving on the commission are several members on loan from the National Council of the Episcopal Church, including the Rev. Arthur E. Walmsley, a member of the spearhead group for demonstrations; the Rev. Daisuke Kitagawa, charged with the drive to achieve desegregation of local congregations; and Mr. Douglas Bushy, an advisor on press relations.

Within a short time the Emergency Commission was formulating plans for local action in segregated communities, raising bail bonds for arrested demonstrators, keeping in close contact with state and local councils of churches, and working with Negro leaders in planning the massive August demonstration in Washington, D.C.

Meanwhile, some seventy-five blocks south and eight blocks east on Manhattan Island, racial discrimination was a key target of concern at the new Episcopal Church Center. The Presiding Bishop's Holy Week Conference for National Council officers had been devoted to study and prayer on the racial crisis. Presiding Bishop Lichtenberger issued his now-famous Whitsuntide message. This appeal, urging churchmen to "act" in the Negro cause, has been entered in the Congressional Record and distributed throughout the nation. All personnel at the Episcopal center, from the newest stenographer to the most seasoned executive, were called to briefing sessions concerning the racial struggle. The recently formed Joint Staff Committee on Race Relations was studying recommendations barring all officers from appearing at segregated meetings and all National Council sessions from being held in places with segregated facilities.

Nor were other religious groups idle as the summer began. Francis Cardinal Spellman, Roman Catholic Archbishop of New York, made a strong plea for effective civil rights legislation, and for equal opportunity for Negroes in housing, employment, and education. Speaking for the Synagogue Council of America, Rabbi Uri Miller urged a "renewed, invigorated conscience that will eradicate the moral evil of racism from our midst."

Meeting in Des Moines, Iowa, the 175th General Assembly of the United Presbyterian Church in the U.S.A. organized a special commission on religion and race and allocated a \$500,000 "war chest" to back up its efforts. From Denver, Colorado, came word that the United Church of Christ at its fourth General Synod had launched a crash program—raising special funds, establishing a special committee on race, and applying eco-



Mayor Robert F. Wagner (center) and Dr. W. Eugene Houston (left), a Harlem pastor, were speakers at a pre-Independence Day peaceful demonstration sponsored by the New York presbytery of the United Presbyterian Church.

Bishops Act on Race Situation

On Monday evening, August 12, the House of Bishops of the Episcopal Church, in a special meeting at Toronto, Canada, took action on the current racial crisis in the United States. During the three-and-a-half-hour session, the American Episcopal bishops heard a report from their special committee on race relations, which met July 26 in New York City, and passed three resolutions supporting the Presiding Bishop's Whitsunday letter on race (*see full text in the July EPISCOPALIAN*), the participation of church members in the August 28 March on Washington, and "fair and effective" civil rights legislation. The three resolutions are as follows:

1. Resolved: That the House of Bishops of the Protestant Episcopal Church commends to all people the Presiding Bishop's letter dated Whitsunday, 1963, as appropriate and helpful in the present racial crisis; and that we support the Presiding Bishop in this wise and timely expression of Christian leadership.

2. Resolved: That the House of Bishops of the Protestant Episcopal Church, mindful of the church assembly to be held in Washington, D.C., on August 28th, 1963, in co-operation with the March on Washington for Jobs and Freedom, (a) recognizes not only the right of free citizens to peaceful assemblage for the redress of grievances, but also that participation in such an assemblage is a proper expression of Christian witness and obedience, (b) welcomes the responsible discipleship which impels many of our bishops, clergy, and laity, to take part in such an assemblage, and supports them fully, (c) prays that through such peaceful assemblage citizens of all races may bring before the government for appropriate and competent action the critical and agonizing problems posed to our nation by racial discrimination in employment, in access to places of public accommodation, in political rights, in education and housing.

3. Resolved: That the House of Bishops of the Protestant Episcopal Church urges the Congress of the United States to pass such civil rights legislation as shall fairly and effectively implement both the established rights and the needs of all minority groups in education, voting rights, housing, employment opportunities, and access to places of public accommodation.

conomic sanctions against firms practicing discrimination. Leaders of the American Baptist Convention, assembled in Chicago, Illinois, set up a Baptist Action for Racial Brotherhood (BARB) to help pierce the nation's color curtain. In Valparaiso, Indiana, the Lutheran Human Relations Association of America, an inter-Lutheran group, voted full participation in demonstrations and other nonviolent means of protest.

But resolutions and special committees were only the prelude to action. One of the most dramatic evidences of the Church's commitment to direct involvement came on July 4, when Dr. Eugene Carson Blake led some 283 white and Negro laymen and twenty-six Protestant, Roman Catholic, and Jewish clergymen in the first major interfaith effort of the summer. Their target was the

sixty-four-acre Gwynn Oak Amusement Park in Baltimore, Maryland, long notorious for its exclusion of Negroes. Among the leaders in this all-out drive was the Rt. Rev. Daniel Corrigan, director of the Episcopal Church's Home Department. Along with him were four other Episcopal clergymen, laymen, and women.

In choosing such a setting for their opening blow against prejudice, the churchmen intended also to demonstrate the Church's concern for all human activity—the frivolous as well as the serious. Thus, as some 15,000 holiday-makers celebrated in the park, the churchmen began their advance. Breaking into two groups, they quietly walked toward the main gate and a side entrance.

(Continued on page 46)

Here's what happened to Episcopalians

WHEN a conservative suburban parish hits the urban papers thirty times in three months, when TV commentators get excited, and radio stations call to ask if they can record the services, something of importance to the church and the community is happening. A Festival of the Lively Arts, "exploring modern man's relationship to God through the media of art, music, and drama," held this spring at Christ Episcopal Church, Dearborn, Michigan, was the cause of the excitement.

The Parish

Christ Church is an old parish, organized in 1866 by residents of the farming village of Dearbornville and officers from a nearby arsenal. An uncle of Henry Ford was a member of the first vestry, and Ford himself was largely responsible for the later growth of the community. As early as the late 1920's the parish outgrew its original building, but the depression and the Second World War halted any new building. Between 1949 and 1962 a new church, two educational units, three residences, and numerous improvements to the physical plant were completed. New families joined the parish, the staff increased, and two parochial missions were started.

A Proposition

By the spring of 1962, however, it was apparent that the physical growth of the parish was leveling off. The facilities were complete. The

senior warden in his annual report said, "Like the community it serves, Christ Church itself appears to be entering a phase of consolidation . . . Our pause . . . must last only long enough to allow us to catch our breath before we tackle some unmet challenges. Two standing committees of the vestry—those on the state of the parish and on fund raising—have spent long and devoted hours in . . . developing a clearer understanding of what stewardship means to us as church people within our families, in the parish, in the community, and in the world. We have thought of Christian stewardship pretty largely in terms of a weekly pledge . . . We are coming to think of it not only in terms of that pledge, but in terms of work and prayer and witness. . . ."

The Idea

By April of 1962 a practical application of this concept of stewardship was taking form. Mrs. H. Rex Waddell, chairman of the church extension committee, convened a meeting of interested individuals to discuss a proposal. Would it be possible, she asked, for the parish to use its facilities as a showcase for contemporary art, music, and drama?

Behind this proposal lay two assumptions: that these art forms are valid mirrors for the world in which modern man lives, and that contem-

porary artists, while reflecting the pace and confusion of contemporary life, are also trenchant critics of that life. If we could bring contemporary art, music, and drama into the church, perhaps we, as a parish, could come to a better understanding of our world. Perhaps we could also say to the community and to the artists that the Church is not devoted solely to nineteenth-century hymnody, sentimental art, and bathrobe pageantry, but that God is ruler of all life and art in the present as well as in the past.

The idea of a festival of contemporary art, music, and drama, received a varied response. Some felt that modern art was trash. Others thought it would be nice to use the great church music of the past. Some said that they lived in the contemporary world all week, and that they needed the repose of the traditional when they came to church. But a strong core of support for a contemporary festival presented itself, and a steering committee of five laymen and the curate began the preparations.

The Planning

Three initial decisions were made by the festival committee. First, the program would be contemporary. Second, it would be of a high standard of excellence. Third, it would be directed beyond the parish to the community at large.

The program as it developed involved a full week of concerts, plays, and lectures, in addition to an art

*By Franklin P. Bennett, Jr.
photographs by
John P. Breeden, Jr.*

and their neighbors in a Michigan parish when

ART WENT TO CHURCH



ART WENT TO CHURCH

A procession using "Liturgy '61," played by the St. Louis Jazz Quintet, opens Sunday Communion service. ►

Daniel Webster confronts the devil in the trial scene from Benet's play, presented by the Bishop's Company.

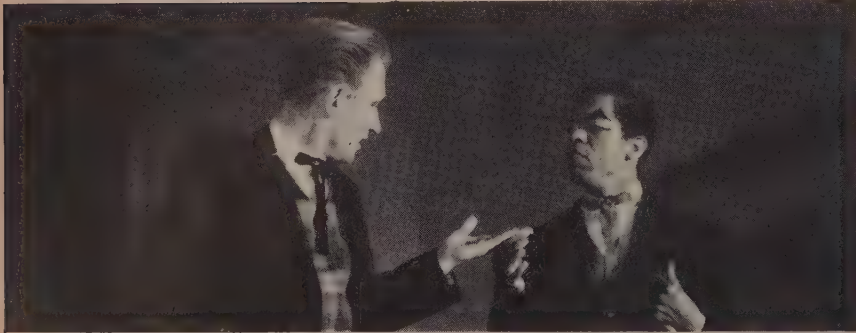


exhibit. The committee agreed that the program should be supported with worship, hence daily celebrations of the Holy Communion were planned. The final program decision involved a search for a contemporary setting of the music for the liturgy, since such an opening for the festival would affirm both the contemporary world and the tradition of the faith.

The committee knew that the festival would be expensive and that it had to be self-financed. Nevertheless, ticket prices were deliberately held at \$1.00 to \$1.50 levels so that all could attend. The resultant deficit was to be met through gifts from interested parishioners.

The Festival

After a year of preparation, the festival was opened with a jazz concert and dance. The St. Louis Jazz Quintet and the Rev. Canon Standrod T. Carmichael of the Thompson Re-

treat and Conference Center in St. Louis played and talked about jazz for as mixed a group as ever had gathered in the church undercroft. An eight-year-old boy stood at the edge of the bandstand watching the drummer so intently that finally Bud Murphy invited the youngster to sit next to him. A table of junior high school students danced and talked all evening. And an elderly, retired couple who had come to support a parish project stayed to dance to progressive jazz. Afterward, a Presbyterian elder said, "I've always loved jazz—this is the first time I've ever heard it in church. Thanks. It means a lot to me."

Sunday there were two celebrations of the Holy Communion, using Canon Carmichael's "Liturgy '61," played by the St. Louis Jazz Quintet. In preparation for the festival we had used Beaumont's "Twentieth Century Folk Mass," but, even so,



Mr. George B. Wilson (left) listens to his "Sonata," played by Lydia and Robert Courte. Works by Hindemith, Stravinsky, and Cooper were also used.



Christ Church's rector and his wife, the Rev. and Mrs. Edward R. Green, dance at the jazz concert which opened the festival.

the opening chords of Carmichael's prelude startled the congregation into audible comment.

Though the prelude, postlude, offertory, and Communion music were clearly contemporary jazz, the music for the liturgy itself was so perfectly suited to the sense of the words that few noticed it was jazz. The congregation was made up of all sorts and conditions of men, and many said they had rarely taken part in such a moving service.

Some did leave during the Communion of the people. One lady said she was frankly disturbed by the drums. "They set my foot tapping, and appealed to my basic instincts." The appropriateness of her remarks was evident, though she did not make any association between them. In his sermon Canon Carmichael said that at the Holy Communion we offer ourselves and our world just as they are, without any false concep-



Each evening Miss Catherine Crozier and other performers met the audience for coffee and discussion.

ART WENT TO CHURCH

tions of their goodness or worthiness. The presence of the Jazz Quintet in the aisle in front of the lectern brought the world into the church, and in the process strengthened the worship of the church.

Hanging in the undercroft throughout the festival was a superb exhibit from the Smithsonian Institution—"Religious Themes in Modern Graphic Art." The exhibit aroused varied reactions; there was general agreement that the longer a person studied it, the better it became. Mr. Laurence Barker, chairman of the graphic arts department of the Cranbrook Institute of Arts, talked about the exhibit on Monday evening. Putting it into the context of contemporary artistic endeavor, he insisted that the only valid criterion for judging contemporary art is aesthetic contemplation. Later in the week a mother looking at the exhibit was startled to hear her young son cry out, "Thief, thief." She found him looking at one of the more abstract paintings in the exhibit: "Christ Between Two Thieves."

On Tuesday and Thursday there were recitals. Robert and Lydia Courte, piano and viola duo, played works by Hindemith, Stravinsky, Cooper, and Wilson, with Dr. Cooper present to discuss contemporary music. Miss Catherine Crozier gave a recital of contemporary organ music.

The Bishop's Company of Burbank, California, presented Stephen

Vincent Benét's "The Devil and Daniel Webster" on Wednesday and "The Great Divorce" by C. S. Lewis on Friday. The excellence of their presentations is well known, and the church was filled each evening. Once again, however, the significance of what was done was less than the importance of what happened. A Roman priest attended one evening, opening a new avenue of communication with a local parish. Half jokingly, a group of teen-age girls said they weren't so concerned about the devil if he was as attractive as Larry Richardson, who portrayed him. A young people's program on the devil may be possible in the fall.

Any final evaluation of the festival is impossible. During the coffee hour each evening after the performance, people wandered through the art exhibit, talking with the performers, meeting new people. The daily services of Holy Communion had been intended as support for the week, but attendance rose steadily. One of the several clergymen from neighboring parishes who celebrated at the 7:00 A.M. services remarked that the breakfast following the service was as vital an experience as he had ever known.

Some of the most interesting reactions came from the financial advisors for the festival, men accustomed to balanced budgets and careful fiscal controls. As the week approached, the anticipated deficit grew larger and larger. Committed to gen-

eral excellence in presentation, the festival committee arranged for fresh flowers constantly to be on the altar, for flowers and palms in the undercroft, for printed programs and lighted candles in the windows during the recitals. The financial advisors grew more and more concerned, until they saw the reactions of people attending the dance and the services.

Then they stopped being concerned. One man said, "I don't know how we're going to pay for all this, but it doesn't matter. This festival is one of the most important things this parish has ever done, for itself and for this community." Apparently others agreed, because the deficit was wiped out by several generous gifts from individuals who agreed that the program was well worth its cost in time, effort, and money.

One result of the festival is evident. Important things were said about the nature of the Church and about the contemporary world. Many of the ideas which came out during the week do not find regular expression in the life of the Church. If those ideas and concerns are valid, if God is indeed the ruler of all life, and all life is lived beneath the cross of Christ and offered to God at the altar, then the Church—and this parish—has its work cut out for it. Through study, work, and worship we need to explore, and to live out our relationship to God, and His to us. The festival was a starting point, and not an end in itself. ◀



Jazz possesses serious and significant religious dimensions, says Canon Carmichael, here directing the youth choirs and the jazz quintet in his own work, "Liturgy '61."



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Can our kind change our



THE CHURCH exists to convey to all men the message of Christ and to build the kingdom of God in the earth. It has no life, no reason for being, apart from the fulfillment of this supreme and destined task.

The Church is therefore not an end but a means. The "means of grace"

with which the Church is endowed are not satisfactions for the comfort of the "ins," but gifts for their powering as they seek to reach the "outs." The Church must be ready, like its Master, to lose its life for the redemption of the world. The Church's success, or failure, therefore, is not to be determined by the fine state of its buildings, or its rolls of members, but solely by what it is doing to reach the untouched, at home and abroad.

To read many Christian pronouncements, to listen to many church leaders "talk a good fight," you might think the Church's task was clear to all members and that they were all hot after it. But when you take an honest look at the Church, you know perfectly well that, in most places, it is so bogged down in its means that it has forgotten its ends.

George Santayana once said that "fanaticism is redoubling your efforts when you have forgotten your aim." If that is fanaticism, do not look for it only in wild and emotional sects; look for it in staid and respectable Episcopal, Presbyterian, Methodist, Lutheran, and other churches, where what once were means are pursued today as ends.

Hear the Rt. Rev. Richard Emrich, Bishop of Michigan, on this point: "Men's clubs gathered in order to gather; and the parish was happy that a hundred men had turned out to eat and listen to a secular address. And

some women's groups met in order to raise money to meet the budget in order that they might have a place to meet to raise money to meet the budget." Perfectly cyclical, you see, like a dog chasing its tail. Most of our church work is occupied with rescuing our local parishes from going under entirely, or keeping them up to their old standards of prestige, or making them a howling outward success.

Go in and listen: what kind of preaching do you hear? Sometimes it is the Word of God, fresh from Scripture, prayer, inspiration, living contact with the needs of contemporary men. But how often instead is it dealing with some small piece of the Christian message, peripheral, powerless, even trivial, far from the heart and center of the Gospel. Where is the Cross and repentance; where the blazing light of the Risen Christ; where the message of conversion, commitment, and new life?

SOMETIMES I wonder about the liturgy. Strong, well-grounded churches use liturgies. They are often an improvement on go-as-you-please improvisations; they have balance, proportion, dignity. If people were converted enough to know what the liturgy means—someone has said that the Prayer Book is the language of converted people—it might be well. But I wonder how many of us are anywhere near converted enough to mean what we say when we use these inspired words. Their very smoothness and beauty, heard and said so often, can be tranquilizing, rather than awakening. The Church needs to provide for us something to make us understand the liturgy itself. These words are what we ought to mean. But have we experienced a deep enough conversion to Christ to mean them?

Our terms of admittance to the Church are unbeliev-

of church kind of world...

ably cheap. A few hours or weeks of theological and ecclesiastical instruction, and people are baptized or confirmed. How many people have any real conception of what they say when they answer the bishop's question in confirmation, "Do you promise to follow Jesus Christ as your Lord and Saviour?" How many of us have had any exposure to any vital Christian *experience*, as against mere *teaching*, any contact with persons to and through whom real things have happened through Christ and the Holy Spirit?

William James once said religion was either a dull habit or an acute fever. How many of us could possibly be described as having "an acute fever"? Many of us feel a slight flicker of excitement when we read or hear something that agrees with what we already believe. Some Christians take fire criticizing Norman Vincent Peale or Billy Graham. When shall we find that in the great warfare of Light against Darkness in our time we are going to need the support of allies who may not be exactly to our personal taste, and learn that it is going to take all Christians working and pulling together to make headway against the storm of anti-Christ? It has always been possible to get the Episcopal Church more steamed up concerning evangelism that it does *not* like, than about evangelism that it *does* like. The upshot is that a priest of my age has seen many efforts to waken our church with bishops' crusades, special "movements," years of emphasis on evangelism—and they have scarcely caused a ripple. We turned over in our sleep once or twice, but we have never awakened.

This accumulated spiritual failure is doing something to our people. We have hosts of people, faithful in attendance and service, who are frankly far from the Spirit of Christ, because all they have heard are the

words. They have not seen and been part of a changed, dissatisfied, repenting, growing fellowship. They just go to church and do church work. You know them—a woman always there, tight as beeswax with her money, another with a stinging tongue, a vestryman with a notorious temper, clergy who just never "hear" their people. Of course there is not one of us that does not sin; but at least we can be honest about it. We are losing some of our people who are most in earnest.

FINE words, and uninspired directives from "headquarters," based upon great aspirations but little concrete experience in the release of power in people and groups, is a blind leading of the blind. When all else fails, there is always the blessed "commission" to "study" the subject. A layman told me recently he is on a diocesan commission that will come up, in three years, with the answer to what the Church needs. I reminded him that our Lord did His whole public work in less time than that, created a team and fellowship but never a commission, and that we might just not *have* three years before the catastrophe falls which may reduce us to little else than a struggle for survival, if we have even that.

Dr. D. T. Niles, the brilliant Ceylonese churchman, said to a meeting of the World Council of Churches, "There's all this business of study, study—and nothing happens. Urgency? That's the one thing we're after. . . we are under pressure from our environment. The Church must become part of the world. God doesn't love the Church—God loves the world." Let's face it—we create committees and commissions and take up the time of our best laymen with things that cannot possibly awaken the Church or change the world, because we do not know what else to tell them to do.

Can our kind of church change our kind of world?

It must be perfectly obvious to anyone that what the whole Church needs, from top to bottom, is a deeper conversion, a profounder experience of the power of the Holy Spirit. We have often recognized this, then gone about expecting it to happen through sterile and ineffectual means. Awakening has never in history come from regular ecclesiastics getting together to "do something." It has come from inspired nobodies, whom first the Church ignored, then condemned, then—if they became powerful—took over, and finally domesticated. It is of no use to look for too much hope in time-consuming, money-spending commissions that wind up in a long report nobody reads. Let us look to see where the Holy Spirit is at work now. Maybe we can learn something.

Whatever the old-new phenomenon of "speaking in tongues" means, it is amazing that it should break out, not only in Pentecostal groups, but among Episcopalians, Lutherans, and Presbyterians. I have not had this experience myself. I have seen people who have, and it has blessed them and given them power they did not have before. I do not profess to understand this phenomenon. But I am fairly sure it indicates the Holy Spirit's presence in a life, as smoke from a chimney indicates a fire below. I know it means God is trying to get through into the Church, staid and stuffy and self-centered as it often is, with the kind of power that will make it radiant and exciting and self-giving. We should seek to understand and be reverent towards this phenomenon, rather than to ignore or scorn it.

There are movements today where the Holy Spirit is at work. The Holy Spirit is strangely democratic, and works where some people don't quite think He should. There are movements of the Holy Spirit in our time which cannot be denominational in their operation, yet are clearly arms of the Church.

I am myself in first-hand touch with several of them and deeply believe them inspired by the Spirit. They have proven their power to reach certain groups for God. The Fellowship of Christian Athletes, for example, is reaching thousands of young men and women, and is steadily growing. International Christian Leadership knows how to reach the statesmen and politicians and is doing it, as the Presidential Breakfasts and now the Governors Breakfasts attest, in addition to dozens of small fellowships. Faith At Work is a movement of expanding spiritual life that is transforming parishes and communities. The Pittsburgh Experiment has sixteen weekly groups downtown. Alcoholics Anonymous, while wearing no religious labels, is profoundly oriented towards God, as anyone knows who understands it. These movements are not perfect. They are run, like the institutional Church, by fallible men, but their average is very high. I am still drawn to the fellow who makes the best mouse-traps. "By their fruits . . ." was Jesus' own gauge.

In addition to these, there are many local parishes where one can find a steadily working evangelism going

on all the time that is not "emotional," or fundamentalistic, or conducted in such a way as to make Anglicans turn up their noses. Answers are available. They are here, to be looked into, and learned from. They need not be sought, and they cannot be found, by theoretical explorations.

But two kinds of persons can stand between the Church and these answers. There are those bureaucrats who see everything in terms of organization, and see only the thing "headquarters" has accepted and begun to stand for. These ecclesiastical "organization men" are frequently the enemies of spiritual awakening: it is to their personal interest, and it is part of their theoretical orientation, that the great organization is everything, the small organism of no importance. Subtly or openly, they fight true awakening.

THEN there are the local church people—not only the lazy and spiritually cold, but often the dedicated and spiritually warm—who somehow long ago made up their minds just what they liked in the Church, and just how far they intended to go. They are good, kind, hard-working people—"salt of the earth" people. But they are deeply inured to only the traditional ways.

You cannot get them even to ask themselves the question: is all this getting anywhere? Will my kind of work multiplied lead to the awakening of the Church and of the world? I have seen such men and women brought face to face with opportunities to consider such awakenings, look straight at them, and reject even the opportunity to investigate them.

Why the refusal even to investigate? I think the reason may be simple. These other movements may challenge and convict them of spiritual ineptitude and ineffectiveness. They know they would have to change their lives and their ways radically. And they draw back in fear.

In other words, the organized Church is itself the greatest stumbling block. I do not mean the nonattenders and the pagan hangers-on. I mean many of the best clergy and laity—those devoted men and women who are not only conservative about the Faith, which is right, but who are conservative about their own growth and willingness to learn and change, which is wrong. They will have their little parish and diocesan committees. They will keep up their own little faithful rounds—making their Communion, giving their offerings, serving in their little organizations, knowing all the time that they are failing to reach the pagans in their own neighborhood, let alone those in the ends of the earth. Such persons usually dislike the word "witness," but they do it all the time; and the witness they give is a sad mockery of apostolic, Spirit-filled, life-transforming Christianity.

Here is the blockage—not in the Church's problem people, but in its good people who will not face their own great sin of spiritual ineffectiveness. It is a sin made

the greater because there are people in the world who can at least give them a lead about a much better way, a glimpse of what real awakening, at the personal, parish, and national level might be. It is not our enemies' strength that holds us back; it is our own weakness.

In our world today there is fear in every sensitive heart. There is drivenness; want of satisfying emotion; increase of unreason and rebellion; loss of regard for personality; easy dismissal of the spiritual as irrelevant, or even nonexistent. There is gnawing loneliness and vague, intense bitterness. As Anglican Bishop Trevor Huddleston of Africa says, "The issue of our day is the issue of communicating to a pagan, post-Christian world: a world which has heard a language and relegated it to the four walls of a church; a world which will only hear that language again if it can come with a freshness, a stimulus, a shining sparkle." Are these three nouns characteristic of the Church? You and I know well that they are not. Can the Church today change this kind of a world. We can hardly get into conversation with it.

What, then, shall we do?

First, let us admit our tremendous failures, while giving thanks for what God has been able to do in spite of us. If we remain convinced that we are basically "all right," and just need a little polishing up, we shall not seek a remedy that goes deep enough to heal, nor find an answer sufficient to empower.

Second, let us go on our knees in a deep and penitent surrender to God for our sins—yours and mine, not just others. The most we can give is ourselves. If this is to

differ from what we have said and done before, we may need to seek out some kind of confessor, and let some other human being know about what we are surrendering this time. Or it may take a larger gathering, where there is great spiritual power let loose, for us to see in others what needs to happen in us.

Third, let us pray. We all know something of private prayer, and prayer in church. We must learn another kind: prayer with others, "where two or three are gathered together," as He said. The shyness and self-consciousness that keeps many Christian people from any kind of expression of their religion is their great sin. Prayer which desires, but does not expect, is debilitating. We need small groups of praying people all over, in the churches and outside them.

Fourth, let us share the strengthening fellowship of such groups. We shall come to know and love these people, so that we can share together in honesty our victories and our defeats. Many people shrink from even that much giving of themselves. They are about as mature emotionally as a child that fears to go into a room where there are other children. The reformation and renewal of the Church begins with *you*. Increasingly there should be such friendliness, joy, and power released in these groups that you can at times bring other and new people into them, so that they get some idea what Christian experience is, how people come into it, what it does to enhance and transform daily life.

Fifth, we shall then be able to communicate to others, by life and by word. When the "shine" and "sparkle" are there, it will not be hard to open the conversation. It is not a matter of personality; it is a matter of Grace. It will not happen only with individuals. Through individuals the Holy Spirit will begin changing homes, businesses, communities.

THE sharing of an experience in which we can all participate is more convincing than just declaring a faith in which we believe. Like it or not, the Church has to justify its presence in this practical world by facing concrete needs and solving them. Theoretical defense of the faith may touch the few. The many will only be touched by practical demonstrations of the working of the faith when really tried.

Am I asking the Church to change its philosophy of its work? Yes, I am. I have no doubt about the Faith. I have the gravest doubt about what the Church is doing to make the Faith live in and for the world. I believe the Church—on parish, diocesan, national, and world levels—must push aside the lumbering mass of organizations with which it is now encumbered, and take a fresh look at its work.

Can we so yield ourselves to the Holy Spirit that He can fill us with the power to take this world for Jesus Christ? This is the question that we have not yet honestly faced.

The Rev. Dr. Samuel Moor Shoemaker places a high priority on the place of evangelism in the church and on personal conversion to Christ as the only true basis for church membership. Dr. Shoemaker retired last year after ten years as rector of Calvary Church, Pittsburgh. Previously he was for twenty-seven years rector of Calvary Church, New York City. His long and lively career in the Episcopal Church has included vigorous preaching missions, early and vocal support of the unity movement, and time to write twenty-two widely read books. One of Dr. Shoemaker's many counseling sessions with a troubled alcoholic in 1935 eventually led to the creation of the world-wide Alcoholics Anonymous movement. Born in Baltimore, he is an alumnus of St. George's School, Newport; Princeton University; and General and Union Seminaries in New York. In 1948 Berkeley Divinity School, New Haven, Conn., honored him with an S.T.D. degree and Virginia Seminary conferred on him a Doctorate of Divinity. His latest book, *Beginning Your Ministry*, was published last month by Harper & Row. His other books include: *Revive Thy Church Beginning with Me*; *How to Become a Christian*; *With the Holy Spirit and With Fire*; and *By the Power of God*.



Only the Gospel can resolve the conflict of old and new in present-day Japan

TEN THOUSAND people a day peer from the glass-enclosed elevators that rise through open shafts to a platform hundreds of feet above downtown Tokyo. The ride makes many dizzy—but the view from the platform puts a shine in the eyes. On clear days, Mount Fujiyama can be seen 50 miles away, a solitary triangle of white against a pale blue backdrop. At night the dense sparkle of light below dances in gay contrast to the darkness at the edge of the world's largest city.

It is a splendid experience. But why ten thousand people a day? Why do they come in such numbers?

Part of the answer lies in the overpopulation of the Japanese islands, and part in a natural instinct for tourism. Still another reason is the newness of a tower of this height in a land rocked regularly by earthquakes.

Yet none of these reasons is sufficient. Anyone who watches the lines of tourists, day after day, can come to believe that in this island country a new religion has rushed into the vacuum of national defeat and humiliation that followed World War II. Only a religious kind of zeal could have brought Japan from almost total ruin to breath-taking prosperity in less than a generation, and Tokyo Tower, situated on a knoll in the heart of the city, is the temple for this new Japan.

The great spire, built in 1957, is 1,092 feet high. It serves as a transmitting tower for six television channels. Halfway to the top is a two-level observation platform. Nestled beneath the arches that connect its four feet is a five-story building

housing TV equipment, a modern science museum, restaurants, and a sea of souvenir centers. This temple to modern industrialism is the central symbol of a national determination to work without pause until Japan can claim its rightful standing in the world. It bids the Japanese people come, behold, and be greater. The real religion of Japan today is this commitment to a peaceful, prosperous industrial society.

Old Japan has a tower, too. The Japan of bygone days—the world of cherry blossoms, the kimono, and Madame Butterfly—has a priceless symbol in the pagoda. The pagoda as it developed in Japan is another kind of sacrament, a harmony of line and form that highlights the Japanese genius for adapting and refining.

The pagoda came from China in the year 552 as a bulky, silo-like steeple. Within fifty years, this had evolved into a graceful blend of five massive roofs supported by a slender central tower. The design remains today, largely unchanged, as one of the noblest architectural creations.

As a symbol, the pagoda stands for the Buddhist ideal of separation from the world. It continues to have power in the new Japan, but almost entirely as an art form and a memory.

The old religions that shaped the Japanese nation, Shinto and Buddhism, no longer stir the blood. Only the impassioned offshoots of classical Buddhism and some bizarre new amalgams, all highly nationalistic, now have any real influence as religions in Japan. And while their following appears to be growing, these groups claim only a fraction of the nearly 100 million people who inhabit the islands.

The lovely shrines and temples of the old Japan are relics, not symbols of a living faith. A Japanese who wished to be devoted both to the new Japan and the old would find it impossible. The two are incompatible. Scientific-industrial Japan is a bewilderment to Shinto and an offense to classical Buddhism.

Shigehiro Uchida, a twenty-five-year-old graduate of Tokyo University, voices the bewilderment of the new Japan, torn from its spiritual

roots and committed to materialism for its own sake:

"Where," he asks, "do I find meaning for my life in these hectic days of everybody living for money and almost everybody not having enough, especially me? I wish to take wife, but can I ever have enough money? This is great problem, even though I know greater problem is to have love and be responsible. Where to find power to have love and live with not enough money?"

The president of the largest electrical industry of the new Japan, Kouosule Matsushita, not a Christian, worries in these words:

"We have this spectacular growth in economics. But that cannot be the whole story. If you grow 5 or 7 per cent in the economic sphere, you must grow similarly by 5 or 7 per cent in the social field . . . and in the development of a national morality. If the growth is merely economic, you are in trouble."

Nowhere in the world is the rate of economic growth so high as in the new Japan. Nowhere in the world is the suicide rate among young people so high. Nowhere does there appear to be a more beckoning open door for the Gospel of Jesus Christ than here.

The Christian Gospel reaches out to embrace both types of towers in Tokyo, the old pagoda and the new steel giant. The Gospel understands neither as an enemy, but accepts both as having a place in the human pilgrimage.

The pagoda is a pre-Christian symbol, anticipating the Gospel. It raises searching questions about God and man and the world that the Gospel rejoices to answer.

The television tower is a post-Christian symbol that looks back upon the Gospel, depending upon it. It stands tall and mighty as a symbol of democratic, industrial man, politically liberated by the Christian view of man and abundantly furnished by the Christian view of creation. It is Christian doctrine that claims equal value for every man, making a free industrial society possible.

Embracing the pagoda, the Gospel

says "yes" to the Buddhist in his quest for inner peace. Yes, there is fulfillment for the hungering spirit of man. There is peace, but you need not leave the earth to find it. There is triumph over base desire, but you need not strangle desire in order to rescue it from corruption.

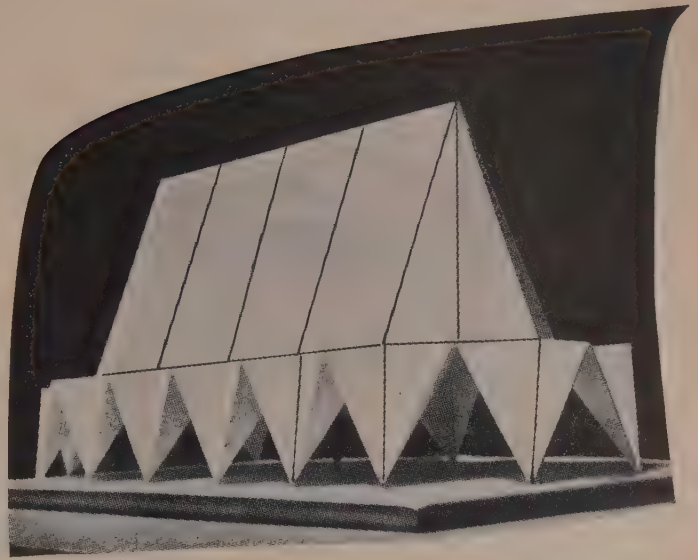
Turning in the other direction and embracing the gaudy orange girders of the steel tower, the Gospel says "yes" to industrial man in his enchantment with human ingenuity. Man is great. But you need not forsake God to love man. The worship of man and the materials he shapes so cleverly already has driven many to despair. Man is selfish, power-hungry, and cruel when his pride runs unchecked. He will use the gifts of intellect and industry to exploit, plunder, tyrannize, and kill unless his pride is conquered. In Christ it is conquered. In Christ it is changed from grasping to giving.

There are not many in Japan who believe this. Christians are a tiny minority, less than one per cent of the population. And the little company of Christians labors with

awkward tools. The Christian churches in Japan tend to be small, badly located, indifferently designed, and often shabby. The Japanese are long accustomed to beauty and dignity in their shrines and temples. One splendid center for worship and evangelism could win a new kind of attention for the Christian message, and a far wider hearing.

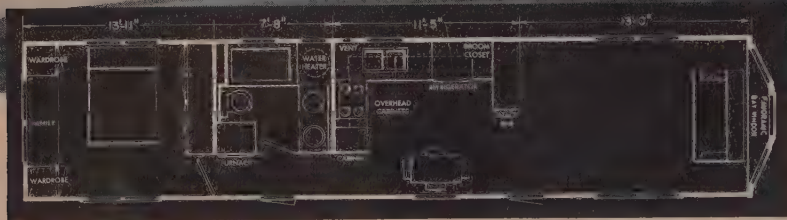
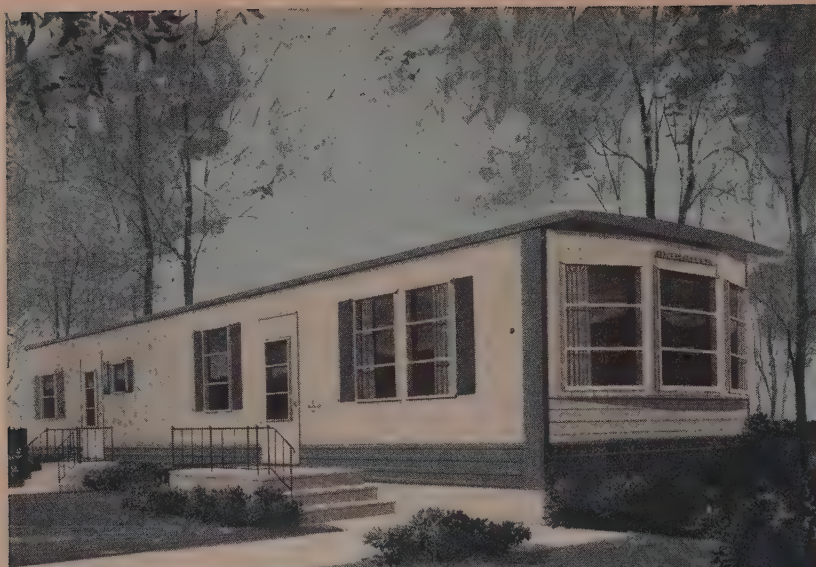
Tokyo needs a third tower—a soaring, cross-capped spire to announce the presence of Christ in Japan, a thing of simple beauty in creative, contemporary architecture. Why should not the impetus for

A religious kind of zeal in Japan produced Tokyo Tower (bottom left), the temple to modern industrialism which has replaced the old, distinctive pagoda (bottom right) as a symbol of what the nation aspires to. A third tower for Tokyo (architect's design of the nave above) is urgently needed to celebrate the presence of the Gospel in Japan, with power both to embrace and to transform the old and the new.



3 TOWERS FOR TOKYO





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TOWERS FOR TOKYO

pushing it skyward come from within the Episcopal Church?


The building beneath this new tower would function as a power center for the Christian mission, a house of worship for a thousand or more, a training ground for young clergy, a teaching and administrative facility for the Episcopal Diocese of Tokyo—an immense encouragement to the men and women who now labor there for Christ.

To build such a tower would not mean starting from scratch. With some help from the United States, the Diocese of Tokyo has already raised \$60,000 and has begun construction on a first unit—the teaching and administrative center—close to the foot of Tokyo Tower near the heart of the city.

Episcopalians in Tokyo cannot hope to be successful without stout support from the United States and other parts of the Anglican Communion. A third tower for Tokyo, and facilities to go with it, would cost \$2 million to build and endow. An American Committee has already been set up, with the aim of raising \$1.5 million. The rest would come from Japan and other parts of the Anglican family, 42 million strong around the world.

The Archbishop of Canterbury has joined other primates of the Anglican Communion as sponsors for the Tokyo project. These include the Presiding Bishop of the Nippon Seikokai (the Anglican Church in Japan), the Archbishop of Australia, the Archbishop of Canada, the Presiding Bishop of the Episcopal Church in the U.S.A., and the Anglican Executive Officer.

Singapore, Hong Kong, Manila, Honolulu, and Nigeria have impressive cathedral mission centers to declare the presence of the living Christ in those places, and to encourage those who witness to Him. Having now a beckoning chance to celebrate the presence of Christ among a great people in the world's largest city, we Episcopalians in the United States can dare to pray and to plan boldly.

BRYAN GREEN: EVANGELIST *Anglicanism's foremost missionary shuns "Bible-banging" techniques. But his call for Christian commitment is clear, strong—and inescapable* 



THE LORD'S BARNSTORMER

BY ISABEL BAUMGARTNER

The Lord's Barnstormer

Evangelism means so offering Christ to people that they may come to accept Him as their Lord and Saviour in a personal relationship which will gradually transform their lives within the fellowship of the Church."

This definition originated with Anglicanism's most renowned evangelist, the Rev. Canon Bryan Green of Birmingham, England, the dynamic sixty-two-year-old missionary whose visits to Episcopal dioceses and to colleges and universities in the United States have drawn thousands upon thousands of hearers. Canon Green, interviewed during his ten-day visit to the Diocese of Tennessee earlier this year, noted a definite increase in the outgoing outlook of the Episcopal Church in this country. "In the sixteen years

that I've been coming to the United States—every year since World War II—I've noticed a definite increase in the outgoing outlook of the Episcopal Church. I think," he said, "there is an awakening to the need for evangelism. But the Church must seize its opportunity quickly."

The high and difficult calling of "so offering Christ to the people that they may come to accept Him as their Lord and Saviour" is one to which this remarkable Anglican priest has dedicated almost his entire life. Canon Green began to preach when he was seventeen; his first audience was a small group of children in his native England. In the forty-five years that have followed, he has traveled throughout the world—India, Africa, Australia, Canada, New Zealand, the United States, Great

Britain—to carry the message of Christianity to listeners by the thousands.

Educated at Merchant Taylor's School and London University, he received his Bachelor of Divinity Degree in 1922. Two years later, when he was twenty-three years old, he was ordained in Southwark Cathedral. From 1924 until 1928 he served as curate of New Malden, London, where one of his duties was to teach a senior high class of 250 boys and girls. Many of these former students went on to enter the ministry or to become missionaries.

Canon Green's effectiveness in talking to young people led him, in

Canon Green acquaints himself with the vast Memphis Auditorium. Within hours, thousands would come to hear him speak.





A thousand teen-agers, some traveling 700 miles, flocked to this rally.

1928, to embark on a four-year mission to youth: he traveled throughout Great Britain, speaking at churches and universities. His next assignment was as chaplain to the Oxford Pastorate in Oxford University, where he organized student evangelistic campaigns with as many as 150 students on a team.

In 1934, the year he became vicar of a North London parish, Christ Church, he also commenced a series of radio broadcasts. A firm believer in employing the communications media to bring Christianity to the masses, Canon Green has been a regular contributor to several British publications; today, he sees the use of television as "a great boon" to the efforts of evangelism.

Between 1938 and the outbreak of World War II, the dynamic missionary was vicar of Holy Trinity Church, Brompton, a well-known parish in London's West End. When the war began, he served as chaplain and rescue worker through the most harrowing days of the infamous blitzes. At the end of the war, he conducted his first evangelistic campaign in Canada. Four years later, in 1948, he made his first visit to the United States—a week-long campaign in the Diocese of New York.

That initial visit to American Episcopalians was almost historic: an evangelistic campaign under the auspices of an Episcopal group was—or so a national magazine reported at the time—"a sight not seen since the 1880's." During the seven

evenings Canon Green spoke at the Cathedral of St. John the Divine, New York City, approximately 42,000 people—an average of 6,000 per night—flocked to hear him. In the subsequent missions he has conducted here, in such cities as Boston, Philadelphia, San Francisco, Honolulu, Houston, and Washington, the pattern has been repeated many times.

During one of Canon Green's appearances in this country, a disgruntled gentleman snapped, "I joined the Episcopal Church to get away from this sort of thing." Yet Canon Green has been more often described as "the quiet Episcopal type," and he in no way fits the mold of the sawdust-trail, Bible-banging Elmer Gantry orators who attempt to scare sinners into getting religion.

In a soft-spoken, traditional British accent that requires a microphone in order to be heard, Canon Green preaches in a manner that is both dignified and utterly direct. He is an orator of extraordinary power and intensity, with a rare ability to express complex ideas in the simplest language. "History," he has said, "consists of two actions: God's patient disclosing of Himself to man, and man's painful discovery of God."

He also has a knack for saying, with no words wasted, exactly what he means. Sometimes this results in statements that are surprisingly forthright: "People are greatly concerned with trivialities. If I started preaching strange doctrines of Christ, my con-

“Christianity is not primarily a way of getting into heaven or staying out of hell. It is the way of being the true human being, here and now, that God wants each of us to be.

When I come to the end of myself, I am coming to the beginning of God.

It is a mistake to say that Christianity deals with the soul . . . Christianity deals with the whole embodied person, not simply with something other-worldly called a soul. This is the most worldly of all religions; it makes material life a part of God's intention for man.

You have to know what you mean when you talk about Christianity. It's bad to talk rubbish about your religion.

I really feel we are going to move into a dark age for civilization. The only real light for Christians is faith in the second coming of Christ. ”

BRYAN GREEN

The Lord's Barnstormer

gregation would not mind. But if I changed the order of service—oh, my!”

A further source of his power as a missionary is the personality and character of the man himself. A dynamic, seemingly tireless person, he can outdistance those much younger than his sixty-two years. Up at six in the morning, he frequently works straight through until two the following morning. During one U.S. visit, for example, Canon Green spoke five times, in four different places, within fifty-five minutes. Despite such inspired energy, he is not a nervous or high-strung person. He is, rather, one who feels that “You cannot be a Christian without knowing Christ,” and who wastes no motion in his determined efforts to bring about such encounters.

The fact that Canon Green does not use emotional evangelistic techniques does not mean that he looks down on others who do. Of Baptist crusader Billy Graham, whose delivery is sometimes criticized for being supercharged, Canon Green says: “I regard it as a great honor to be his friend; he’s a true man of God, sincere and humble.”

The Rev. Canon Green—who prefers to be called “Canon Green”—currently serves as rector of St. Martin’s Church, Birmingham, and as canon of the Birmingham Cathedral. His world-wide travels to conduct missions for Anglicans fill much of his schedule, however. After returning home from his campaign in the Diocese of Tennessee, he will return to the United States this fall to conduct a mission in the Diocese of Virginia from November 3 to 26.

Drawing on his own wide experience, Canon Green sees three groups to whom evangelistic efforts urgently need to be directed: the regular churchgoers; the “nominal Christians”; and those who consider God a meaningless symbol. The first two,

the regular churchgoers and the nominal or fringe Christians, he believes, can best be reached by direct Gospel preaching. “Obviously there are other ways to reach these people—discussion groups, reading, and worship in the living community with the Sacrament at its center,” he says. “In the Sacrament, a presence of God is felt and realized which can of itself be converting. But I think preaching is the chief way.” Canon Green’s own sermons proclaim the relevancy of Christianity to everyday life—“not a faith for the there and the then, but a faith for the here and the now.” He follows with the declaration that “when you come to the end of yourself, you are coming to the beginning of God. Christ can only become your Saviour because you’ve asked Him, freely, to become your absolute Lord.”

He doesn’t hold with the notion that Christianity is “primarily a way of getting into heaven or staying out of hell.” On the contrary, he states the faith to be “the way of becoming the true human being, here and now,

that God wants each of us to be. It is a mistake to say that Christianity deals with the soul. Man is a body, an embodied entity. Christianity deals with the whole embodied person, not simply with something other-worldly called a soul; it makes material life a part of God’s intention for man.”

And again, “We must encounter God and know Him, not merely know about Him. If we worship merely an idea of God, we are idolaters. A mental idol is just as much an idol as a metal idol.” But such Gospel preaching cannot be effective with the third group of people in need of evangelism, the outsiders who take no part in church life. For them Canon Green urges an entirely different approach.

“The complete outsider,” he says, “has lost what I call the spiritual dimension. God is a meaningless symbol to this man. He feels no need of God, so it’s no good preaching to him. Talk of the influence of God in history and in human lives makes no sense to him whatever. The only



Despite his hectic schedule, Canon Green (center) manages time for luncheon with Bishop Vander Horst of Tennessee and Mrs. Vander Horst.

tegy that offers us any hope of success with this man is for the Christian Church to infiltrate the world."

This task Canon Green places largely upon the laity. "The Church is not the clergy, but primarily ordinary men and women, together with those few of us in Holy Orders who have our special functions. So if the Church is to infiltrate the world, we must begin by training the laity. We must help men and women discover what it means to be a Christian person, not in the ecclesiastical setup but in the actual life situations in which they are placed."

He does not agree with the view that "the more people get involved in church activities, the more they will get involved in Christ and His service. The real task of the Church is to get its people truly involved in the world."

And the lay person cannot witness adequately merely by the way he behaves in situations with which he can't help being involved; rather, he must choose involvement with

the world and its needs, deliberately and consciously."

This involvement demands, first of all, "thorough and careful training in Christian theology. The people must understand the faith and even understand, to some extent, the mind of Christ, in order that in the world they can make proper judgments and share insights that are in fact Christian." Canon Green is of the opinion that the discovery, by lay men and women, of what these judgments and insights are can come about largely through discussion.

And equally vital, together with this knowledge, is the gaining of the ability to convey it in terms and ideas which seem sensible to modern people. He offers no simple steps to this articulacy, agreeing that true communication between persons seldom comes about easily.

"Secondly," Canon Green continues, "true involvement in the world must be an experience of the Cross—not simply of making sacrifices for God, but, more deeply, of sharing the sufferings of God—the suffering of frustration at the hands of an overwhelming power of evil, an evil which one is helpless to overcome and in the face of which all one can do is accept situations and people just as they are, and love and go on loving. Strangely, this crucifixion of body and mind, this anguish of doubt—'My God, my God, why hast thou forsaken me?'—is not the way of defeat. It is the only way by which we can help men and women outside the churches to open their eyes and discover the living Christ."

The third essential Canon Green states in a very few words. It is prayer—"a depth of prayer life such as few clergy or lay people now have. A depth where, in fact, the words of St. Paul become literally true: 'I know Him and the power of His resurrection . . . and the fellowship of His sufferings.'"



He tests the "mike," essential for making his soft voice carry.

“Unless we do business with God, we do no business that counts.

It is both ridiculous and shameful for the Body of Christ to be divided. There is an urgent need, in the face of a world that is by and large non-Christian, for us to stand together as Christians despite our differences in secondary matters.

Christian marriage, as it ought to be, is a personal relationship that is deep, lasting, and genuine. Any relationship, even within marriage vows, which is not deep or not lasting or not genuine cannot properly be called Christian marriage.

We'll never help young people by being vague or inaccurate about morals or about erotic activity. We must always be clear and precise.

”

BRYAN GREEN

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THE TEST BAN TREATY: NEW CHAPTER IN ATOMIC HISTORY?

Efforts to curb the testing of nuclear weapons date back almost to the day when the first atomic bomb blasted in an era. For several years, church leaders had urged that such tests be halted; during the past five years, negotiators representing the United States, Great Britain, and Soviet Russia had tried without success to reach even minimal accord. But on June 25, the drafting in Moscow of a treaty to outlaw testing in the air, under water, and in outer space brought what some observers consider "the first real thaw in the cold war." ● Hopefulness and cautious optimism characterized the reactions of church leaders to the announcement of the long-awaited agreement. Among the first statements to hail the treaty was that of the Commission of the Churches on International Affairs, a World Council of Churches agency. The Moscow accord, the agency said, brought "relief and encouragement" such as have rarely been experienced since the close of the Second World War. . . . The trend is virtually as important as the immediate result." In Dortmund, Germany, Dr. Kurt Scharf, chairman of the Council of the Evangelical Church, told 300,000 Protestants assembled for the eleventh annual Kirchentag (Church Day) Congress that the test ban represented a first step toward peaceful understanding among peoples. Roman Catholic observers noted that the agreement had followed by less than four months the late Pope John XXIII's encyclical *Pacem in Terris*, which had appealed for an end to nuclear testing. ● In New York, Mr. James J. Wadsworth, chairman of the newly formed Citizens Committee for a Nuclear Test Ban, cautioned even before the treaty was announced that such an agreement would not eliminate "the central problems of world peace . . . for this will not affect the production and stockpiling of nuclear weapons in vast quantities." He went on to say, however, that a test ban is "the best way of putting the brakes on a vital part of the arms race." The Citizens Committee for a Nuclear Test Ban is a nation-wide organization whose forty-one members include such religious leaders as Dr. Eugene Carson Blake, chief executive of the United Presbyterian Church, U.S.A.; the Rt. Rev. James A. Pike, Episcopal Bishop of California; Rabbi Uri Miller, president of the Synagogue Council of America; and Dr. Martin Luther King, Jr., noted Negro Baptist minister and civil rights leader. ● Whether or not the U.S. Senate will ratify the long-awaited treaty remains a central question. For a report on the Washington outlook concerning the treaty, see "Capitalscene," page 43.

FAITH AND ORDER AT MONTREAL: LIVELY AND HISTORIC

One of the liveliest—and one of the most historic—theological conferences in the past few years took place recently in Montreal, Canada, when some 500 delegates and observers gathered for the fourth World Faith and Order Conference. Sponsored by the World Council of Churches, the ecumenical gathering brought together 270 delegates and 200 observers, representing Anglican, Protestant, Orthodox, and Roman church bodies throughout the world. ● The Rt. Rev. Oliver Tomkins, Anglican Bishop of Bristol, England, and chairman of the conference, described the growth in Christian unity during the past half-century as "miraculous," and hailed "the positive and fruitful dialogue" between the Roman Catholic Church and the rest of the Christian world as "the greatest development in recent years." Noting

the presence of twenty Roman Catholic churchmen—five official observers and fifteen guests—Bishop Tomkins said that, “Just as we rejoiced at the courtesy which was extended to the non-Catholic observers at the Second Vatican Council, so we rejoice now that we have the opportunity in some small way to also extend our courtesies to the Roman Catholic observers who are among us.” ● Paul-Emile Cardinal Leger, Archbishop of Montreal, called the ecumenical gathering “a sign of the times,” when there could be sensed “the common bond of fellowship which draws us together in spite of our divisions.” The Roman Catholic official was the first cardinal ever to address such a gathering, and had earlier called on the churches in his archdiocese to pray for the success of the Faith and Order conference. ● Taking a different tack, Episcopal layman William Stringfellow, a New York City attorney and a member of the World Council of Churches’ Faith and Order Commission, told the assembled delegates that the average man “does not care a hoot” about the Faith and Order movement because the movement “apparently does not care about him.” Mr. Stringfellow charged that the movement has become an “academic, professionalized, esoteric, elite ecumenical monologue in which the world is seldom heard or addressed.” ● Another example of the openness and variety of exchange at the two-week session came when an American clergyman voiced a complaint that his young people found the King James Bible and the language of the Elizabethan era meaningless in worship. In reply, an Orthodox churchman commented that, “Liturgy has never been in the language of the illiterate. Perhaps your young people should go to school and learn to understand the language of the King James Bible.” ● The study documents on which the conference was centered were prepared over a decade by four international commissions. Among the suggestions advanced by the study reports was “a return to the diversity and flexibility such as we recognize in the New Testament and in the Church of the first centuries,” yet without abandoning “traditional forms.” The churches were asked to re-examine their teaching materials to determine how effectively they deal with ecumenical relationships, and suggestions were also proposed for a number of innovations to meet the needs of a changing time. ● Among these were proposals that men with pastoral gifts who work in secular positions be ordained to the ministry; that ministers be placed in industrial settings and with professional groups; and that team ministries be established across denominational lines. Other ideas on which the reports encouraged further study included the role of women in the ministry, a topic which, the report said, should create “a real ecumenical dialogue.” ● Addressing the closing plenary session of the conference, Dr. Paul S. Minear, newly elected chairman of the Faith and Order Commission, said that, “We have been open to one another, listening acutely, sharing fully the resources of mind and heart.” He went on to add, however, that, “We have failed . . . We have failed because we brought with us certain notions concerning what this conference should be, what its report should contain, what advances should be made, and the Holy Spirit has disorganized our neat schemes.” Dr. W. A. Visser ‘t Hooft, general secretary of the World Council of Churches, told the delegates that, “Our greatest danger lies in our success. The World Council is moving almost too fast, and we can’t take the problems facing us in order.”

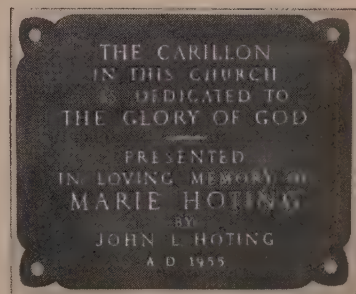
ATHEISM HAS ITS TROUBLES, TOO

Atheism behind the Iron Curtain—whether among Young Communists, hard-core party members, or the general populace—is not up to snuff, according to three separate but related incidents. ● Some 6,000 Kom-somol delegates—representing the 90 per cent of Russia’s fourteen-to-twenty-six-year-olds who belong to the Young Communist League—were the targets of a recent tongue lashing by a functionary whose specialty is the promotion of atheism. Chiding “those who think that religion will die out by itself, without efforts to combat it,” Sergei

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Pavlov, first secretary of the league, used an embarrassing case history to dramatize his point. In Minsk, said Pavlov, a school official responsible for a program of indoctrination in atheism permitted a local Baptist lay leader to join the parents' group. Subsequently, when students of the school were asked to write a composition on their career ambitions, two expressed their hopes to become Baptist ministers. Blaming parents for subverting school instructions in nonreligion, Pavlov urged the delegates to be wary of activities "involving youth in religious nets." ● In Poland, the Communist Central Committee hurled its thunder at senior party members who tolerate—and even practice—religion. "The party," said an article in the party publication, "should reflect whether it is necessary to step up requirements with regard to members who, though belonging to the party for many years, continue to carry out religious beliefs, imagining that these matters can be reconciled." ● With sarcasm rather than tirades, the Soviet magazine *Krokodil* heaped scorn on the countless numbers of citizens who tune in programs broadcast by Trans World Radio, a Christian missionary station located in Monte Carlo, Monaco. It would be better, said *Krokodil*, if the broadcasters took advantage of the famed Monte Carlo casinos: "They themselves should play roulette. Because of close friendship, the lord (sic) could whisper on which number to bet." ● In the view of a spokesman for the radio station, the *Krokodil's* bark proved that the religious programs had bite. "Why would one of Russia's most widely read magazines," he asked, "take time and space for such an article unless large [numbers] of Russian people are listening to the broadcasts?"

PETER DAY NAMED TO NATIONAL CHURCH OFFICE



The field of religious journalism will lose one of its most distinguished members after the first of next year, when *The Living Church* editor Peter Day begins his new duties in the important post of ecumenical officer of the Episcopal Church's National Council. ● In announcing Mr. Day's appointment, Presiding Bishop Arthur Lichtenberger said, "I am delighted that Peter Day is to be our ecumenical officer. In this position, which was created by action of the General Convention in 1961, he will work closely with the three joint commissions: Approaches to Unity, Ecumenical Relations, and Co-operation with the Eastern and Old Catholic Churches." The Presiding Bishop went on to say that "out of his rich experience and deep concern for the ecumenical movement, Peter Day will help us all to discern and understand more clearly the opportunities before us in our search for the unity which God wills His Church." ● Mr. Day, in presenting his resignation from *The Living Church* to the board of directors of the Church Literature Foundation, said, "I feel I must accept this new assignment, which to me is one of the most exciting areas of Church life today. The entry of the Church of Rome into the ecumenical dialogue has changed the whole context of interchurch relations to the point where one might say that no impossibilities are left." ● A staff member of *The Living Church* for twenty-eight of his forty-nine years, Mr. Day has served as that publication's editor and general manager for more than eleven years. In his dual roles as Episcopal editor and active layman, Mr. Day began his participation in the ecumenical movement in 1939, when he was a delegate to the first World Conference of Christian Youth in Amsterdam, Holland. A delegate to the world-wide Anglican Congress in 1954, and the second Congress held in Toronto, Canada, in August, Mr. Day is a member of the church's

Continued on page 44



Capitalscene

Evidence mounts that the nuclear test ban treaty will have rough passage through the U.S. Senate. Although capital observers still expect ratification, it is by no means assured. The outcome could hinge on how much support the treaty receives from churches and other groups which help to mold public opinion. . . . Those who regard the Moscow agreement as the best break humanity has received in years may find it hard to take seriously the possibility that our own lawmakers may say "no" after Khrushchev has finally said "yes." But Article II, Section 2, of the Constitution requires a two-thirds majority for the Senate to give its "advice and consent." Thus only 34 nays are needed to reject the treaty.

Right-wing groups, opposed to any accommodation with Russia, have already launched a furious assault on the treaty. They argue that Russia can't be trusted, and that our only security lies in continuing the nuclear arms race full blast. So far, relatively few Senators have publicly identified themselves with this viewpoint. The fashionable stance, exemplified by Senate Republican Leader Everett M. Dirksen, is to be noncommittal, insisting that the treaty must be "very thoroughly examined" before minds are made up. Even Sen. Barry Goldwater, who flatly opposed the treaty in his first comments to reporters, has now backed up to the "wait and see" position. . . . Crucial to many Senators' decision will be the attitude of military leaders. The Joint Chiefs of Staff have let it be known in the past that they were opposed to

a total test ban. But they are reported to be more favorable toward the present treaty, which permits continued underground testing. Pentagon reporters are being told "authoritatively" that 80 per cent of the advances in nuclear weapons which this country still seeks to make probably could be achieved with underground testing. . . . Long-memoried Washingtonians who recall the Senate's rejection of the League of Nations in 1919 can see many parallels with the present situation. But they can also see one vast difference. The man in the White House is not Woodrow Wilson but John F. Kennedy, a master politician who knows how to fight and win close battles in the Senate. He regards the treaty, however limited its scope, as an all-important first step toward arms control, an historic turning back by the big powers.

The prospect of a prolonged debate on the test ban treaty was all the Senate needed to crush whatever hopes remained of getting through this year's legislative work before late autumn. Veterans on Capitol Hill cannot recall a worse log jam of major bills than now clogs Congress. What started out to be the Administration's top priority bill—tax revision—is still awaiting action. Meanwhile, the swift movement of events has added new "musts" to the President's legislative shopping list. . . . At the head of the list now is the Civil Rights bill. Its chances for enactment are still impossible to gauge. The one sure thing is that it will touch off a long Senate filibuster.

Some lawmakers have been impressed, and others appalled, by the forthright way in which religious organizations are lobbying for the Civil Rights bill. It also has not gone unnoticed that Protestants, Catholics, and Jews are standing shoulder to shoulder in this fight, insisting with one voice that racial discrimination is, above all else, a moral evil. When a House committee opened its hearings on the legislation, it had the unprecedented experience of seeing one witness—a Protestant clergyman—step forward to the witness stand to speak for the social action groups of the

National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America. . . . Trifaiith support will be further dramatized by the scheduled participation of white priests, ministers, rabbis, and laymen in the August 28 "March on Washington". . . . Earlier fears that the demonstration might get out of hand, or lead to a physical "occupation" of the Capitol by proponents of Civil Rights legislation, have been largely quieted by the evident determination of Negro leaders to keep the affair as decorous and orderly as any one could wish.

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worldscene

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Commission on Approaches to Unity, chairman of the Committee on Information for the Consultation on Church Union, and is a member of the general board of the National Council of Churches. • In his professional career, he has earned national respect as both editor and writer. He has published two books for laymen—*Saints on Main Street* and *Strangers No Longer*. He writes the "Point of View" column in *Findings*, the monthly Episcopal church-school magazine, and supplies the "Sorts and Conditions" column for *The Living Church*. • Mr. Day is a communicant of Christ Church, Whitefish Bay, Wisconsin.

PLANNED PARENTHOOD, PARISH STYLE

With the opening of a family planning clinic in one of its social rooms, the Episcopal Church of the Resurrection in Ecorse, Michigan, became the first church in the state—and one of the first in the nation—to house a birth-control program. Conducted by the Planned Parenthood League and headed by a University of Michigan physician-faculty member, the clinic provides instruction in birth-control methods, help for childless couples who want to have children, and professional premarital and marital counseling. • "The church must minister to the needs of the community," said the Rev. Henry Parker, vicar of the church, in announcing the opening of the clinic, "and for this reason I regard the church as a most suitable vehicle for this type of program which will serve the entire community."

VATICAN COUNCIL TO RESUME SEPTEMBER 29

"Vatican Council II will resume on September 29, three weeks from the day Pope John had ordered. Need one require more to document the statement that John's hopes for Council, renewal, and reform are also those of Paul VI?" Thus Father Edward Duff, a Roman Catholic priest and ecumenical expert, has attempted to predict the tone and temper of the forthcoming session of the historic Council. • Although



Pope Paul VI blesses the crowd in St. Peter's Square after elevation.

many Protestant groups were unabashedly relieved when Cardinal Montini, known to share the ecumenical views of his predecessor, was elevated to the papacy, most observers have adopted a wait-and-see attitude rather than venture to predict Paul VI's guidance of Vatican II. One exception among Protestant spokesmen is Dr. Albert Ribet, pastor of the Waldensian Churches in Milan and former neighbor of the present Pope. In the new pontificate, Dr. Ribet envisions "a greater clarification and deepening in theology, with perhaps a more sober and more calculated orientation in politics. Substantially, we expect the ecumenical program of Paul VI to be that of John XXIII."

The formation of a ten-member Advisory Committee on Alcoholism and Alcohol Education has been announced by the Rt. Rev. Frederick J. Warnecke, Episcopal Bishop of Bethlehem (Pennsylvania) and chairman of the Department of Christian Social Relations of the Episcopal Church's National Council. Consisting of both clergy and lay representatives, the committee will be headed by Dr. Ebbe Curtis Hoff, dean of graduate studies and professor of neurological science at the Medical College of Virginia in Richmond. ● A major function of the Advisory Committee, said Bishop Warnecke, will be to aid in making program studies and recommendations to the Division of Church and Community and the Department of Christian Social Relations. Specific concerns of the committee members, each appointed to a three-year term, will be the development of means by which priests can be trained to aid alcoholics and their families; research in pilot projects to rehabilitate alcoholics; and encouragement of lay participation in such training programs as the North Conway Institute in New Hampshire and the Rutgers Summer School of Alcohol Studies. ● Boosting a kind of "ministry to the ministers," diocesan chairmen of laymen's work representing eleven dioceses in Province VII have agreed to urge local vestries to consider giving their clergymen a four-month sabbatical for study after five years of parish service.

G.F.S., SOCIETY FOR GIRLS

The recent triennial assembly of the Girls' Friendly Society in Oberlin, Ohio, has brought two significant announcements. The first is a new "nickname" for the Episcopal-related organization: while Girls' Friendly Society will continue to be the legal title of the group, "G.F.S., Society for Girls" will be accepted as a working title. ● The second major outcome of the assembly was the election of Miss Jean Kind as executive director of the G.F.S. Miss Kind will take over the reins from Mrs. Harold ("Min") Woodward, the dynamic and well-loved Episcopal churchwoman who had agreed to fill in as G.F.S. leader until the assembly could be held. ● Miss Kind, a relative newcomer to the United States, arrived from England only eighteen months ago to accept a position as a G.F.S. leadership consultant. But, with eight outstanding years as a member of the national G.F.S. staff in England and Wales to her credit, she is no stranger to the international, interdenominational organization for girls.



Jean Kind

BISHOP MACADIE OF NEWARK DIES

The Rt. Rev. Donald MacAdie, Suffragan Bishop of Newark, died of a heart ailment on August 1 in Passaic General Hospital. Sixty-three at the time of his death, Bishop MacAdie had served his entire ministry in the Diocese of Newark. Born in Bayonne, New Jersey, he studied at Kenyon College, Ohio; General Theological Seminary, New York; and Hebrew Seminary in New York. He was ordained a deacon in 1924, and a priest the following year. From 1924 until 1929, he served at St. Mary's Church, Haledon, and was subsequently made a canon and executive secretary of the social service and field department of the diocese. In 1931, he became rector of St. John's Church in Passaic, where he served for twenty-seven years until he was elected suffragan bishop in 1958. An officer of a number of diocesan departments, he led in 1956 the Episcopal Advance Fund, one of the most successful fund drives in the history of the diocese. With a goal of \$1.1 million, the appeal was oversubscribed by more than \$1 million. His first wife, Ruth A. Comer MacAdie, died in 1951. In 1953, he married the former Helen Meyer. He is also survived by a son, John, and two grandsons.

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All the demonstrators were stopped by seventy-five waiting policemen, who halted them while a co-owner of the park read the Maryland trespass law and told them that, "The white man in this area does not accept the Negro on a social or recreational basis."

For refusing to comply with the police order to disperse, the churchmen were herded into paddy wagons and taken to the county courthouse. Once there, each was charged with trespassing and, after a few hours' wait, released on bond, although a few chose to remain in jail. The trials of the demonstrator-churchmen have been set for early fall. But whatever sentences they receive, they achieved what they set out to do: before July was over, owners of Gwynn Oak announced that they would desegregate its facilities some time before April 18, 1964.

Several Episcopal clergymen were among the more than thirty church leaders from throughout the country who recently traveled to Clarksdale, Mississippi, to "witness to the wholeness of the Church" in the face of racial segregation. The clergymen met with local Negro churchmen to "pray for the healing of Christ's body, torn apart by racial segregation."

Sponsored by the National Council of Churches' Commission on Religion and Race, the prayer service—shunned by local white clergymen in Clarksdale—marked the first time that such a witness had been made. Dr. Robert W. Spike, executive director of the Commission on Religion and Race, told Clarksdale's Negro churchmen that the presence of the delegation represented the first step in a long-term commitment to racial justice on the part of the Commission.

Smaller incidents involving churchmen continued to crop up like heat rash. Four white families connected with the Episcopal Church-related University of the South, in Sewanee, Tennessee, joined with four Negro families in filing a petition for complete desegregation of the public schools in Franklin County.

In Boston, the Rev. James Breede of St. Paul's Episcopal Cathedral organized three "freedom schools" for some 1,000 Negro high school students and young adults. The "freedom" courses were to be taught by instructors from local public schools and colleges. Special emphasis was centered on lessening the drop-out rate among Negro high schoolers. Two Episcopal churches in Parkersburg, West Virginia, issued a 250-signature petition urging local businesses to open their doors to people of all races. Presbyterians in New York organized themselves into groups of "minutemen" ready to serve as demonstrators at a moment's notice.

All the while, on Capitol Hill, a steady stream of churchmen appeared before House and Senate subcommittees to testify on behalf of the Administration's proposed civil rights legislation.

At the time of this writing, churches are urging their members to active participation in the non-violent march on Washington, D.C. planned by Negro groups on August 28. All churches are being asked to pray for the goals of the demonstration on the preceding Sunday.

On the day of the march, the demonstrators will assemble at the Washington Monument and pray for equality and justice for all. Buttons showing black and white hands clasped will be distributed by the co-ordinating committee. Some estimates as to the number of people who will participate run as high as 200,000.

The past few months have seen only the beginning of co-operative interfaith action against discrimination. Churchmen are on the march and show little inclination to stop short of the goal for complete equality for the Negro. As *The New York Times* said in a July editorial, "How much effect active intervention by religious forces is going to have in this struggle cannot yet be gauged, but it stands to reason that it is bound to have a great impact if they keep it up."—THOMAS LABAREE

Homer Makes A Stop

by Malcolm Boyd

FROM time to time certain fine films, in their fusion of spoken word and photographic action, achieve a peculiar genius and a particular greatness. Such a film is *Lilies of the Field*.

Perhaps the title is unfortunate in that it might frighten away some movie-goers for conveying an image of softness or sentimentality—that I don't know. I do know that this, of all films, has had virtually all the tempting, and at times almost unavoidable, hokey sentimentalism and banal religiosity wrung out of it. Those corrupting qualities have been carefully cleansed away and the film hung up to dry.

An ex-G.I., driving through some barren Arizona acreage on the edge of the desert, happens to come upon five women who are attempting to farm the land. They are refugee nuns from East Germany. He is a Baptist and they are Roman Catholic. His life, at least for a while, becomes involved in their lives.

When he departs, something tangible remains as a token of the interaction of these lives: a new chapel has been constructed on the land. In all of them something has been stirred at deep levels, and, although he has gone away, he will not be forgotten in that place.

Lilies of the Field, produced and



Encouraged by a refugee nun, ex-G.I. Homer Smith (Sidney Poitier) finds the material for a desert chapel, and satisfies his own wish to build something lasting.

directed by Ralph Nelson, is a beautiful and moving film. Sidney Poitier stars as the ex-G.I., Homer Smith, and would seem to be the actor to beat for next spring's Academy Award honors. The Mother Superior is played by Lilia Skala. As Mother Maria, she renders an equally outstanding characterization.

Poitier plays a restless, searching man who is, paradoxically, quite peaceful somewhere inside himself. He wishes he had had an education, but this was denied him. A highly competent laborer, he yearns to complete some work of construction—a piece of engineering or art—which will be

his own; he wants to make some mark on the earth which he can know he left behind. He is a rock-solid religious man who disdains many of the outward religious forms and observations.

When Homer meets Mother Maria, he is confronted by a woman of iron who combines a belief in God's power to create miracles with an indomitable personal will to leave no stone—no stone at all—turned in co-operating with Him.

Beneath Homer Smith's easygoing, friendly manner, Mother Maria finds a will as iron as her own. Also, she is confronted by a faith which cuts



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MOVIES

through the bone as well as an understanding of Christianity which must, at the end, have reminded her of a humility she had long forgotten under the duress of being a leader—and a persecuted one, at that. She had had to fight hard for her religious beliefs, for her very life, and for the sisters in her charge; and now she comes face to face with the kind of simplicity and gentle love she had been forced to renounce in the fire of human battles.

Homer Smith assumed at the outset that he would be working for needed money. But Mother Maria was soon quoting the text to him: "And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these." So Homer Smith is not to be concerned with payment, but instead is to build a chapel for the sisters as an offering to the glory of God.

A local Roman Catholic priest, whose portable altar is carried through the barren area and set up in various locations for masses, is portrayed with sensitivity and intelligence by Dan Frazer. Father Murphy had for a number of years—this is revealed in a scene with Homer Smith—ceased to be thankful for his ministry, wishing instead for a rich parish, a powerful appointment, and an imposing church building. At the end of the film Father Murphy can finally offer thanks to God for the ministry which he has been given.

There are classic scenes in the film: Homer Smith giving English lessons to the refugee nuns; the nuns, with their Baptist friend in tow, arriving for mass on Sunday morning at the portable altar set up near a filling station; Homer replying quickly, demanding to a construction man who calls him "boy"; the nuns being taught a spiritual by Homer Smith, and their response to its rhythm; the ex-G.I. signing his name, in wet cement, to the work he has completed in the form of the new chapel.

At the beginning of the film, we see Homer Smith driving up to the house where the sisters live. At the end of the film we see him in his car once again, driving away. His work is done there.

BOOKS

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Common Sense About Smoking

The authors of *Common Sense About Smoking* (Penguin, 65¢) are agreed that smoking damages health and shortens life. C. M. Fletcher, Harvey Cole, Lena Jeger, and Christopher Wood write with authority, and they do not omit to point out where the evidence is limited, nor fail to give due weight to other theories. The book may be read for information about smoking and health, smoking and economics, smoking and social mores—and how to stop.

Perhaps most interestingly, it may be pondered as a reflection upon the effects of social pressure in determining human behavior. Probably more of our behavior is conditioned by social pressure than we care to admit. When we are addicted to certain habits of thought, behavior, or belief, how often do we refuse to look at the evidence for damaging effects, but remain content in our conformity?

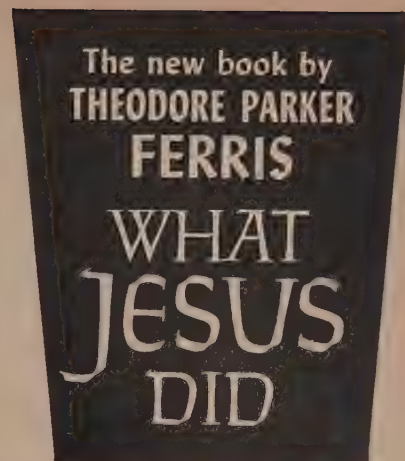
The fact that American and British smoking habits as well as their interpretations of the effects of smoking on health differ somewhat should not invalidate the general interest of the book for American readers. By 1955, the majority of physicians in Great Britain were convinced that cigarette smoking was responsible for a high proportion of deaths from lung cancer. The strength of this conviction is measured by the fact that, in 1951, 35 per cent of British physicians described themselves as nonsmokers; by 1961, 60 per cent did so. Among chest specialists, smoking is now extremely rare.

In 1960, the Joint Tuberculosis Council of Great Britain considered the

evidence of the relation of smoking to lung cancer as conclusive. So did the report, "Smoking and Health," published in March, 1962, by a committee of the Royal College of Physicians, with Dr. Fletcher as secretary. This report has been followed by a limited, government-sponsored, educational campaign, trifling in magnitude by comparison with the powerful advertising campaigns of tobacco interests, to inform the public of the risks of smoking.

The medico-statistical evidence links cigarette smoking with increased incidence of several diseases, including chronic bronchitis and cardiac disorders, but especially and impressively with premature death from lung cancer. The mortality from lung cancer in Great Britain is the highest in the world and is steeply rising, as it is also in the United States. The death rate among heavy smokers (thirty to forty cigarettes a day) is twenty to thirty times greater than among nonsmokers. "The risk of developing lung cancers decreases strikingly in those who stop smoking in comparison with those who continue" (Wood, p. 116). "Approximately a quarter of a million people have so far died" in Great Britain "as a result of smoking cigarettes" (p. 128).

Why so many people depend on tranquilization by tobacco is scarcely touched upon in this book for the good reason that little is known about it. When we have discovered why people smoke, it may be easier to provide less harmful substitutes, or to eliminate the need which the drug meets. Two-thirds of moderate-to-heavy smokers



Concerned not with theories but with the realities of everyday living, this book refreshingly delineates the divinity of Christ and his stature in the total scheme of things. The author of the very popular *The Story of Jesus* focuses here upon the actions of the Saviour — those deeds that give authority and meaning to his words and that ever penetrate the individual heart. "An unusual combination of simplicity and depth." — BISHOP HENRY K. SHERRILL

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are true addicts, and in all smokers "there is a marked tendency to turn a blind eye to the direct personal implications and rationalize smoking habits" (p. 114).

Antismoking campaigns, from King James I in 1604 onward, have generally failed, although, as Mrs. Jeger says, "it is no more impossible for people to stop drawing smoke into their bodies than it was for them, at other times, to stop burning people who went to the wrong churches." The smoking habit, once formed, is hardly at all affected by legislation, taxation, or by exhortation about improved health or economic welfare. One of the curious facts brought out in this book is that more people are influenced by the thought of the prolonged discomfort of "smokers cough"—chronic bronchitis—than are affected by the prospect of a short, fatal illness.

In a free society, "our rulers may forbid us crime, but they may not deny us our sins" (p. 103). Those who know the risks must be free to choose whether to run them. The duty of governments, doctors, and all who are themselves well-informed, is to be sure that no one starts or continues to smoke in ignorance of the risks, and that every possible help is given to those who want to break the habit, though finally only personal decision can do this.

Above all, as this book urges, a climate of opinion should be created—or restored, for precedents exist—in which smoking is not socially acceptable. Perhaps by this means future generations of children will be spared the addiction which has gripped their parents and grandparents and unnecessarily cut off many lives. —CHARITY WAYMOUTH

Monotony Isn't Always Fatal

By now nearly everyone is familiar with the controversy of rival publishers over the recent, slender Russian novel called *One Day in the Life of Ivan Denisovich*, by Alexander Solzhenitsyn. Dutton brought out what is called the "authorized edition" (\$3.95) and the Praeger Publishing Company a translation (\$3.95) which they claim is closer to the style of the original work. The latter is a bit more vivid and colloquial than the Dutton edition, but whatever the merits of either translation, the significant story remains unchanged, and

this review is based on the Dutton version.

It seems strange that a book so monochrome, so limited in content, so lacking in any sort of lurid detail, should have made such a splash among American readers. It describes one day in the life of a Soviet political prisoner, from the time reveille sounds and he listens for the bumping of the latrine buckets along the corridor, to the final roll call of the evening. Its appeal cannot be explained on the basis that it illustrates a more lenient attitude among Russian officialdom toward the artist and what he has to say.

The answer seems to lie far deeper. To many men life may seem as narrow as it does to Ivan Denisovich. One does not have to be in a labor camp to have his freedom limited—Soviet society does it, and even our own. An unskilled worker confronting automation may have as acute a sense of being hemmed in by events as Ivan has in the guardhouses of the camp. Yet even his literal prison allows for small satisfactions. He is engaged in a constant struggle to outwit the system and gain his private objectives, and he does have some signal victories. This story is a restatement, if one is needed, that most men's victories are small and undramatic, but that they can endure and achieve within whatever limits are imposed upon them.

Eight years of such days have not completely dehumanized Ivan. He still has some regard for his fellow squad members and some loyalty to his squad leader, even though that regard is primarily selfish. He still has a sense of pride in his own workmanship: witness his response to building his share of the wall. He is still aware of nature, and he has found that he can pit himself against the system and slyly gain his ends.

Perhaps the saddest thing is to see how atomized the prisoners have become. They have a sense of kinship with members of their own squad, but they are in competition with all the other squads, and seem to have no recognition of their common plight as prisoners. And it is a very private victory that Ivan wins over one day in the long, dull procession.

The style of the book is as economical and tightly controlled as is Ivan's daily life. It can almost be described as monotonous. Yet it is admirably suited to convey the unvaried pace of day upon day within the camp. Short and undramatic as this novel is, it does

have power and the ring of authenticity (the author was himself a political prisoner). The details that have been singled out constitute what drama there is—Ivan hiding a crust of bread in his mattress, slipping the hacksaw blade past the searching guard, maneuvering an extra bowl of soup. The very matter-of-factness of what goes on has a more powerful impact than some of the atrocity accounts of the Nazis. Sadism and brutality figure very little in this book. If anyone is looking for a frontal attack on the slave labor camps, he will not find it here. Ivan has long since accepted his lot, and he is not consumed, if he ever was, by bitterness and rebellion at the injustice of it all. He has learned out of suffering how to spare and pace himself. This book then becomes a tribute to the survival power and the stubborn endurance of the human psyche. And the day here described was for Ivan, "A day without a dark cloud. Almost a happy day."

—EVA WALSH

Who Rocks the Unity Boat?

A completely new kind of ecumenical writing characterizes *Unity in Mid-Career* (Macmillan, \$4.95), edited by Keith Bridston and Walter Wagoner. Like anything new, it will cause controversy. Most of the documents and books from and about councils of churches have been either histories of the movement or study documents issued by committees and departments of one of the councils. This book consists of critical essays about the ecumenical movement and about the World Council of Churches in particular.

The word "critical" is used in a positive sense for the most part. The numerous essayists are staunch believers in the movement toward Church unity, and want it to prosper. Some of them feel that it is now in jeopardy because of increasing institutionalizing and bureaucracy.

The first two essays, by Liston Pope and Keith Bridston, are the sharpest in their criticisms of the present structures and operations of the World Council. Some well-informed readers have pointed out what they claim are serious misstatements of facts in these chapters. Even so, there is much that is positive and forward looking.

The remaining twelve essays, while uneven in length and depth, can only be described as exciting and stimulat-

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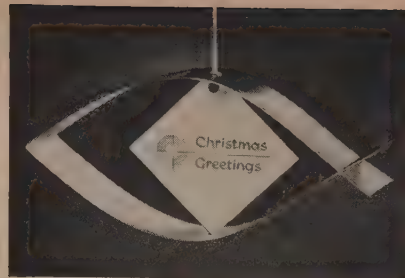
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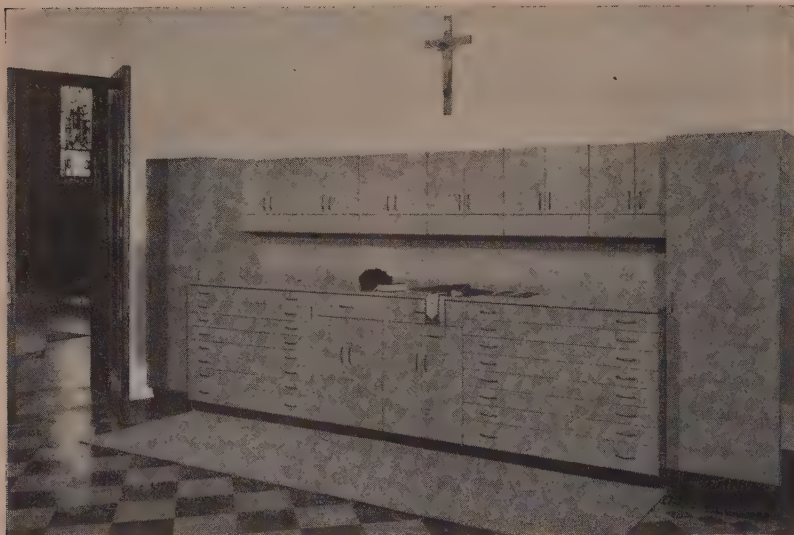
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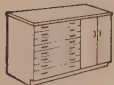
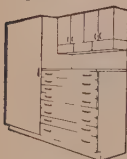
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ing. They raise questions which need to be widely understood and discussed, and hint at many new possibilities for action. To mention only a few, Alexander Schmemmann's article on Orthodox relationships to the ecumenical movement will be a shock to many a complacent Protestant. Elizabeth Adler's discussion of East-West tensions pricks the bubble of growing understanding. Robert Paul's concern for involving the local pastor in ecumenical encounter is extremely important, as is the closing essay by Walter Wagoner on ecumenical education in seminaries.

While centered on ecumenical bodies, many of the ideas in this book are of profound significance for anyone interested in the witness and service of the Church in the world today. It is eminently worth reading.

—CYNTHIA WEDEL

ANTI-INTELLECTUALISM IN AMERICAN LIFE, by Richard Hofstadter (Alfred A. Knopf, \$6.95).

Respect for intellect has had ups and downs in America since the Founding Fathers transferred the government, as they thought, from an artificial aristocracy of birth and wealth to a natural one of virtue and talents. And intellectual evolution in politics has had counterparts in religion, education, and culture.

Never has this been more dramatic than in the 1950's. During the Eisenhower-Stevenson campaign in 1952 and in the heyday of Senator McCarthy's vendetta against eggheads, anti-intellectualism reached a peak. Then, suddenly, when the Soviets launched Sputnik in 1957, this was reversed and Americans took alarm at our backwardness in matters intellectual and began to criticize our school system for not producing brains. Overnight the national distaste for intellect appeared to be a disgrace and a hazard to survival. Instead of devising new loyalty oaths for teachers, the nation now concerned itself with raising the low salaries paid them.

Admirably written and well documented, this book traces the whole story from colonial days to the present. But, like a sermon about church attendance, it will probably reach the wrong audience—in this case intellectuals only—although it is their more numerous counterparts who need to be confronted by the book's message.

—A. PIERCE MIDDLETON

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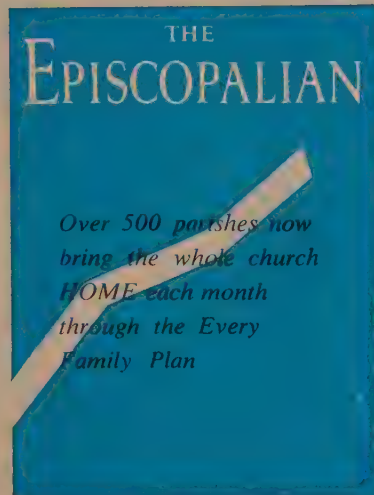
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LETTERS

continued from page 7

sumed in this denial of the rights that Christ died to give us all, and immediately, with shame and understanding, remove that wall before the love and patience on the other side turns to hate.

Congratulations on a timely summons to action.

MARGARET CRITCHLOW
Oxford, Md.

AT HOME—AT CHURCH

In the Book of Common Prayer there are two services called: "Daily Morning Prayer" and "Daily Evening Prayer." If these services were indeed used daily, the Lord's Prayer would be recited twice each day in every Episcopal church and the Holy Scriptures would be read four times, not counting the psalms and canticles.

How many of our clergy make an effort to see that these offices are read in their churches on weekdays even just part of the time? How many of our laity attend such services?

So who are these people who are yelling about reading the Bible and saying the Lord's Prayer in schools? It seems we want to force on others the discipline we ourselves are unwilling to undergo.

THE REV. THOMAS REGNARY
Baxter Springs, Kans.

BOUQUET

[The] article by Martha Moscrip—"Is the Old People's Home Enough?" THE EPISCOPALIAN, June, 1963—is good. The subject is covered well, but not enough; the question mark in the title, how true.

Let us consider the retired clergyman . . . I do believe some plan should be worked out for our retired clergy and wives. I am not referring to homes for the aged clergy, but good housing in nice settlements, close to shopping centers, churches, and transportation. Why not get some action on this phase of retirement housing for the clergy?

THE REV. PETER M. DENNIS
Evansville, Ind.

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For those who teach and study . . .

O GOD, who hast founded thy Church to be the pillar and support of the truth: Grant that all who claim membership therein may really love and follow truth. Save us from slipshod or dishonest thinking. Forbid that we should turn away from any question either because we do not know, or because we fear to give, the answer. May we never regard as enemies those who reach conclusions which differ from our own. Strengthen us to read and think and work with courage and humility, confident that if we seek the truth we shall not lack the guidance of thy Spirit; through Jesus Christ our Lord.

—Based on a prayer in “*A New Prayer Book, Part III*” (second edition), 1923. With certain words supplied by B. S. Easton’s translation of 1 TIMOTHY 3:15.

CREATOR, *God ineffable, who from the treasures of thy wisdom hast formed nine orders of angels, and hast placed them in a wonderful way above the empyrean: most fittingly hast thou arranged the parts of the universe. Thou, I say, who art called the true fountain of light and wisdom, and the supreme origin, deign to shed upon the darkness of my intellect the two-fold ray of thy grace in which I was born: remove the perversity and darkness, the inexperience and ignorance, of my heart. Thou who makest the tongues of infants eloquent, instruct mine, and pour upon my lips the grace of thy benediction. Grant me keenness of intellect, the power of retention, subtly in interpretation, ability to learn, copious grace of speech. Order my footsteps, direct my progress, finish my course, thou, who with the Father and the Holy Spirit livest and reignest, O God, worthy of praise, full of glory, blessed for ever and ever.*

—THOMAS AQUINAS

Note: This prayer was brought to my attention through the courtesy of Professor Glanville Downey, of Dumbarton Oaks, Washington, D.C. The Latin source is “Compendium Recenter Editum De Multiplici Parisiensis Universitatis Magnificentia”—by Robertus Goulet. 1517.—J.W.S.

O GOD of manifold wisdom, who didst send thine only Son to be a teacher of mankind, let the spirit of thy truth dwell among the scholars of thy Church, and make them ever mindful that without thee they can bear no fruit. Grant them diligence to labor for thy glory with the gifts which thou has given them. Give them strength and patience to seek the key of knowledge, that they may endeavor with prudence and understanding to distinguish the good from the evil, the wisdom of God from the wisdom of the world. So in the end may they by their works show forth the treasures of knowledge, for the advancement of thy kingdom on earth. This we ask in the Name of him who taught the way of God in truth.

—GLANVILLE DOWNEY

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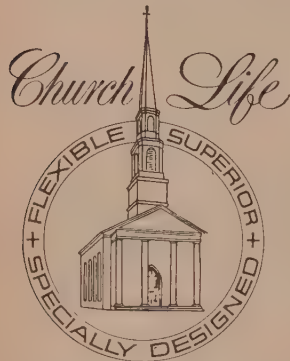
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Thoughts on the Trinity...

AT THE age of twelve, Louisa Alcott wrote in her diary one morning: "Had good dreams, and woke now and then to think, and watch the moon. I had a pleasant time with my mind, for it was happy."

Ordinarily we consider the human mind as a thinking apparatus, able to reason, to weigh evidence, to deduce, to create. Yet here, the young diarist speaks of her mind as being *happy*, of feeling emotion. And we have no trouble understanding what she meant.

In an essay called, "The Thinking of the Body," William Butler Yeats writes of two pictures. He says, "Neither painting could move us at all, if our thought did not rush out to the edges of our flesh, and so it is with all good art, whether the Victory of Samothrace which reminds the soles of our feet of swiftness, or the Odyssey that would send us out under the salt wind, or the young horsemen on the Parthenon, that seem happier than our boyhood ever was, and in our boyhood's way."

Though we know very well that thinking is not the function of the body, we have no difficulty in understanding the essayist. Don't the soles of our feet actually remember swiftness, the stinging heat of sun-baked pavement? Can't our tongues recall the taste of iced lemonade, our brows the feel of cold sweat, our bodies relief from tiredness?

Generally, we speak of feeling with the heart or soul or spirit. Joy and sadness, fear and courage, love, jealousy, hope are emotional in quality. Yet in the General Confession, we speak of following "the devices and desires of our own hearts." We read the words and do not question them, for we realize they are true.

We seem to have no difficulty in accepting ourselves as being composed of body, mind, and spirit. And we understand that these distinct parts are yet intermeshed so closely that they are inseparable. When joy is in our hearts, it spills into our minds. Our blood sings through our bodies. A smile or frown is a physical expression of our mental and spiritual state. When our bodies feel pain, they control our thoughts and emotions. When our minds are troubled, we feel an accompanying physical and emotional reaction. Triune beings, we are individual persons. Understanding this truth about ourselves, however, we seem to have difficulty in understanding the Trinity of God. Yet, don't we, who are made in His image, reflect something of Him?

God, the Creator, planned the universe and its laws, devised the systems of the months and seasons, of the planets, of plants and animals, of the elements. His vast intellect designed truth which we, with our small intellects, attempt to discover and understand.

And the intellect—the Word—became flesh in Jesus Christ. He knew physical pain and physical joy. He hungered and thirsted, ate and drank. The soles of His feet stung with the heat of the road. His tongue tasted. His body grew weary and He had to rest.

What of His Spirit? His love is not a thing we can buy or earn a little piece of to carry in our pockets. Nor can we get for ourselves a bit of courage. The gifts of His Spirit cannot be seen, only felt and shared. But evidences of His Holy Spirit are visible. All love is God's love, and we see evidence of that. We cannot see courage, but we see people who have received His courage.

Is this Trinity of God as hard to understand? God the Father—the supreme intellect. God the Son—the incarnation. God the Holy Spirit—the power of love. Separate parts of the same Being, each is nevertheless inseparable from the whole. His love contains knowledge and peace. His truth is mental, spiritual, physical. His body thinks and feels and acts.

He is truth. He is love. He lives.

—MARJORIE SHEARER

Marjorie Shearer usually looked as though the most fascinating discovery of her life was just about to unfold. She spoke in the soft accents of the South, with grace; and yet underneath her voice was a steady note of excitement and adventure. Her discoveries were in people. She saw all those she could get to know, from a shoeshine boy in Mexico City to the members of the Time and Talent Club of St. Luke's, Atlanta, as related to her as fellow human beings. She kept no categories to sort them into—each taught her something about the grace of God. Marjorie laughed a lot, never standing apart from her fellow mortals to do it. She faced steadily man's sinfulness, his sense of futility, and his fear of death, and knew them for exactly what they were. But she had grown to a full confidence in what Christ can do in every man.

She had a gift for writing—one she was never sure about herself. In her work with the young adults and those of retirement age at St. Luke's Church, she wrote monthly meditations and several chancel plays. The latter are to appear soon from Seabury Press. This meditation is one of several that have appeared in THE EPISCOPALIAN.

Ten years ago Mrs. Shearer won a spiritual and physical battle with cancer. On June 28, 1963, she lost a second battle, but only physically, as her family and friends know. We will miss her, too.

—THE EDITORS

FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN of \$2 per family per year.

The Diocese of Northern California, comprising 60 parishes, has called upon all churches and missions to adopt the Parish Every Family Plan.

A resolution adopted unanimously at the recent annual diocesan convention expressed belief that all communicant families should have "the inspiration, information and other benefits derived from regularly reading THE EPISCOPALIAN."

Adoption of the plan, the resolution added, would enable the church's official national magazine to "assist in the teaching and information task of the church as a regular monthly church visitor and teacher."

Sacramento's Trinity Cathedral and six parishes in the diocese now send THE EPISCOPALIAN to contributing families.

Representative Named

The Rt. Rev. Robert McC. Hatch has appointed the Rev. Robert S. S. Whitman, rector of Trinity Church, Lenox, as the magazine's diocesan representative in Western Massachusetts.

Mr. Whitman commends the Parish Plan for providing "authoritative and timely information to many families whether regular worshippers or not." He expresses confidence that ultimately this will "break down the wall of ignorance and prejudice which bars many from active participation in the church."

New Parish Plan Churches

The list of Parish Plan churches with more than 1,000 communicants is growing. The most recent additions are: Grace, Tucson, Ariz.; Good Samaritan, Paoli, Pa.; and St. Luke's, Tulsa, Okla. St. Luke's rector, the Rev. Charles Wilcox, is the magazine's diocesan representative in Oklahoma.

The top ten are: Christ Church, Greenwich, Conn., with 3,841 communicants; St. Clement's, El Paso, Tex., 2,385; Christ, Winnetka, Ill., 1,786; St. Michael and St. George, St. Louis, Mo., 1,459; Trinity, Wauwatosa, Wis., 1,259; Christ, Warren, Ohio, 1,249; St. Luke's, Montclair, N.J., 1,227; Good Samaritan, Paoli, Pa., 1,214; Trinity, Fort Wayne, Ind., 1,209; and St. Philip's-in-the-Hills, Tucson, Ariz., 1,194.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

Trinity-on-the-Hill Episcopal Church has two church-school series which it will send postage paid to any church that can use the material: the Pittsburgh Plan with teachers' manuals, leaflets, and booklets and also the St. James series with teachers' manuals and handbook. For information please write to Mrs. Ronald G. Hurley, Trinity-on-the-Hill Episcopal Church, P.O. Box 319, Los Alamos, N. Mex.

Does your church have a lightweight processional cross to give to a small mission? Please write to the Very Rev. James J. Crawford, St. Mary's Mission, County of Rock, Bassett, Neb.

Chaplain (Lt.) Bruce M. Williams, Post Chaplain's Office, Fort Devens, Mass., asks if anyone can make available a simple ambry or tabernacle for reservation of the Blessed Sacrament,

so that the Sacrament can be taken to shut-ins and the sick in hospitals.

The editor of *South East Asia Chinese Sunday School Curriculum* is in need of a set of the *Interpreter's Dictionary*. Please write to the Rev. Samuel Wu, 191 Prince Edward Road, Room 301 Kowloon, Hong Kong.

Thirty mortarboard-style choir caps in good condition are available for any parish or mission that can use them. Please write to Miss Martha Whitelegg, St. John's Episcopal Church, 101 S. Prospect St., Hagerstown, Md.

The Rev. A. E. Hatch-Syrett, church-school teacher and chaplain for the Order of St. Luke in the West Indies, is in need of vestments for his visits to prisons and to mental and children's hospitals. If you have vestments which are not being used, please write to him at P.O. Box 26, Antigua, West Indies.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

THE EPISCOCATS

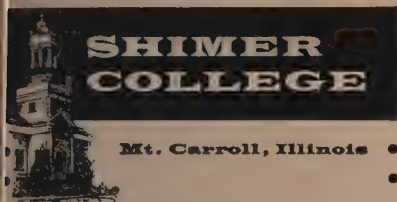


John Gajda

"Now, if I can just pick these for the altar without the sexton seeing me!"

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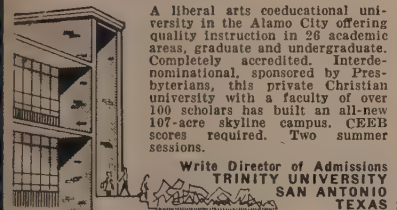
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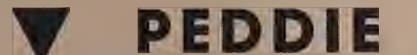
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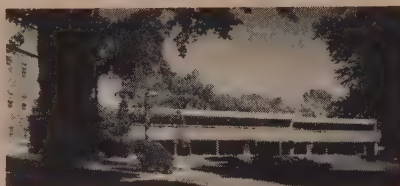
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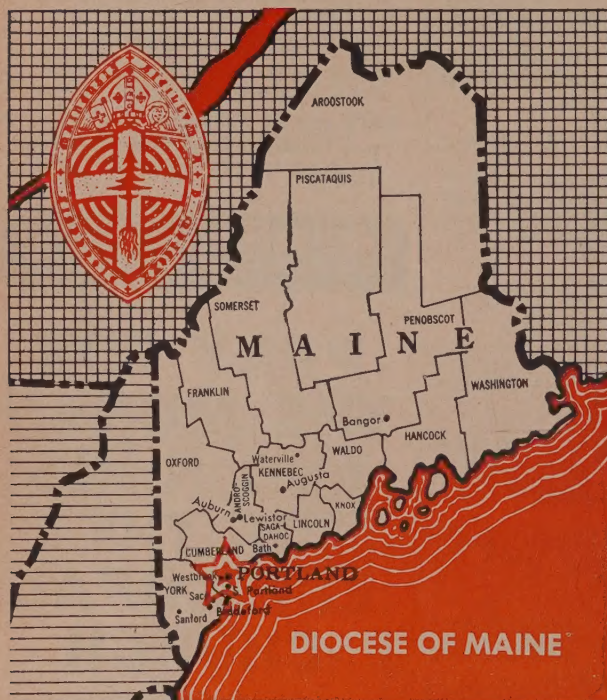
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Know Your Diocese



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One month and two days after Maine was admitted to the Union, the first Episcopal diocesan convention was held on May 3, 1820, with two churches, St. Paul's, Portland, and Christ Church, Gardiner, sending delegates. In 1847, the Diocese of Maine was separated from the Eastern Diocese, and the Rt. Rev. George Burgess became the first bishop.

In 1605, George Weymouth landed on an island off the coast of Maine and set up a cross as a token that he had possession of the new land in the name of the church and the King of England. At the foot of the cross, it is supposed, the words of our liturgy were first heard on the coast of Maine. The first recorded service in English held in the area was in 1607, some thirteen years before the landing of the Pilgrims at Plymouth. The first clergyman to settle permanently in the district was the Rev. Robert Jordan in 1640. After his death, regular services were suspended until 1755 when a missionary was sent by the Society for the Propagation of the Gospel.

From the early days when the state had only two churches and few communicants, a lively mission-minded diocese has developed. There are now sixty-eight parishes and missions with sixty-two clergy and 122 layreaders ministering to 21,718 baptized persons (12,804 communicants). Twenty-two summer chapels serve visitors, who delight in the state's vacation areas and who contribute regularly to the missionary work of the diocese.

The importance of mission work to Maine is emphasized by the often-overlooked fact that the diocese covers a far larger area than that of the most heavily populated dioceses in the northeastern section of the country—Massachusetts, Connecticut, Rhode Island, Long Island, New York, Newark, and New Jersey.

Camp Merestead, Camden, the diocesan conference center, is the setting for family-style conferences as well as summer camping for young people. In addition to Canterbury House on the campus of the University of Maine, Orono, one of the country's most active Episcopal student centers, the diocese maintains a ministry at nine other colleges in the state. It also operates St. Mark's Home for Women in Augusta.

During 1964 the diocese will conduct a program of evangelism to promote a greater awareness of the church's mission to the world and to clarify local mission needs.

When Oliver Leland Loring heard that he had been elected to become the next Bishop of Maine, he told a reporter that a natural mistake had been made, that it must be his older brother, Richard. A few weeks later, however, when he was only thirty-seven years old, the Rev. Oliver Leland Loring was consecrated to be Bishop of Maine.



Born on January 5, 1904, the son of the Rev. and Mrs. Richard Tuttle Loring, Bishop Loring was educated at Harvard University and at Episcopal Theological School. He holds honorary degrees from Bowdoin College and General Theological Seminary. He is a member of the church's National Council representing the First Province and serves with the Overseas Department.

Bishop Loring and Elizabeth Brewster were married on February 11, 1935. They have three children: a married daughter, Elizabeth, and two sons, Oliver, Jr., and Stephen.

Ordained to the priesthood in May, 1931, Bishop Loring served churches in New Bedford and Dorchester, Massachusetts, before his election as bishop. Two years ago, on the twentieth anniversary of his consecration, he said jestfully that he had thought he would have little difficulty in being accepted by Maine Yankees, as he was a perfectly good Cape Cod Yankee, but that a few events made him realize he might need to be acclimatized.

Bishop Loring has more than fulfilled the hopes which the people of the church in Maine had when they called him to be their bishop. During his service, the baptized membership has been increased by more than 3,000, and the diocesan budget has increased nearly 600 per cent. Far more important than two decades of material and numerical growth has been the spiritual growth of the diocese under Bishop Loring's guidance.

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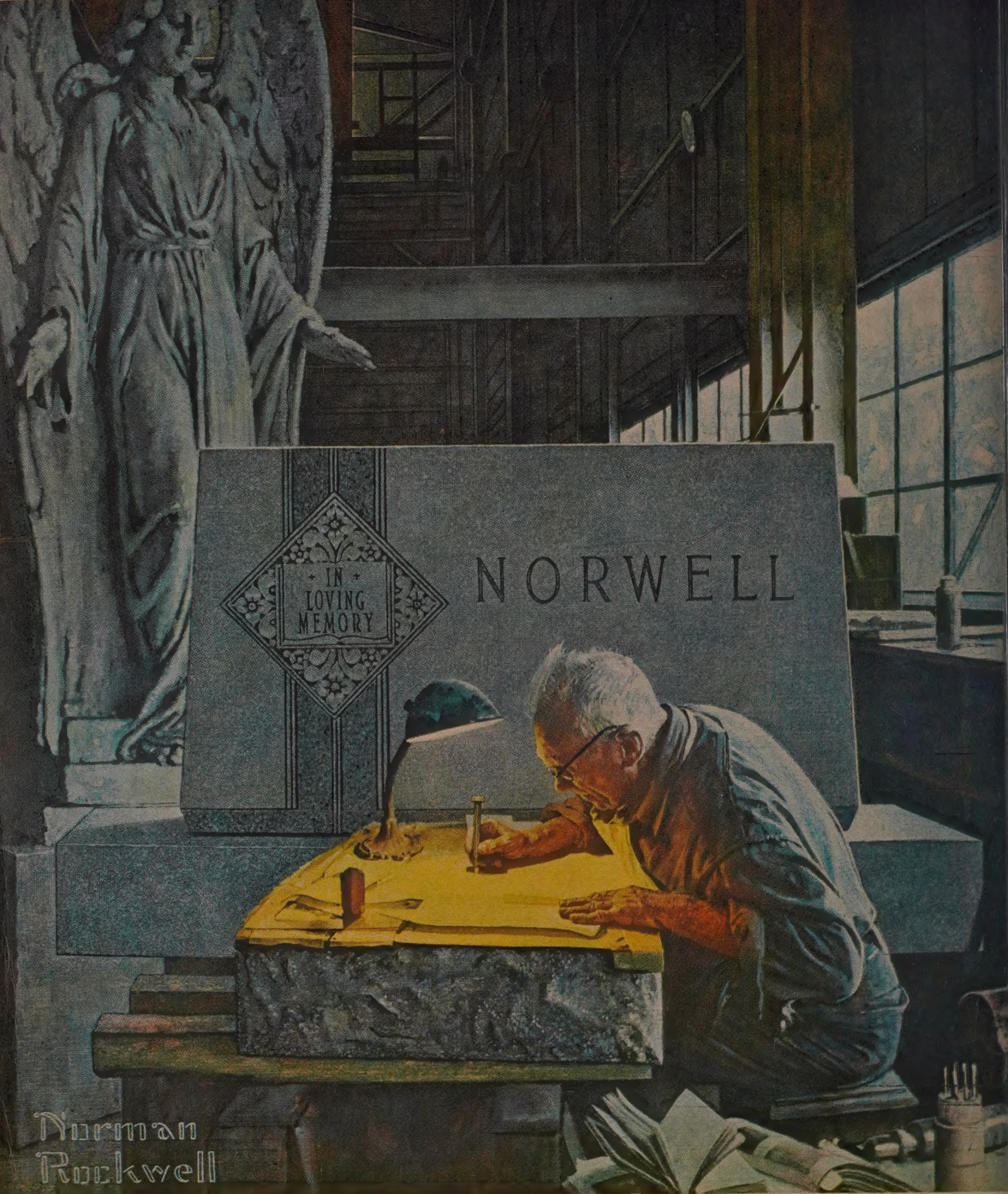
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